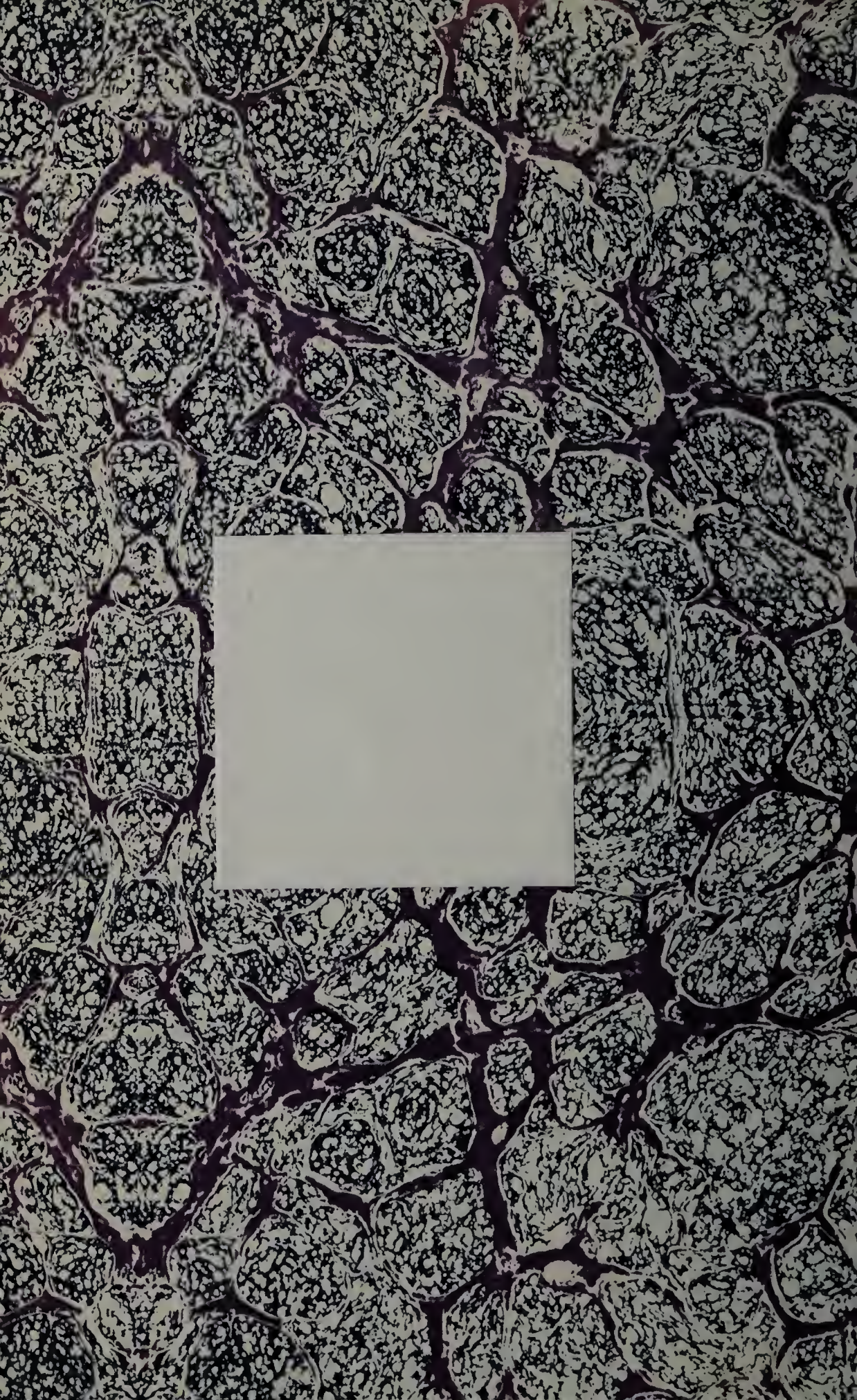
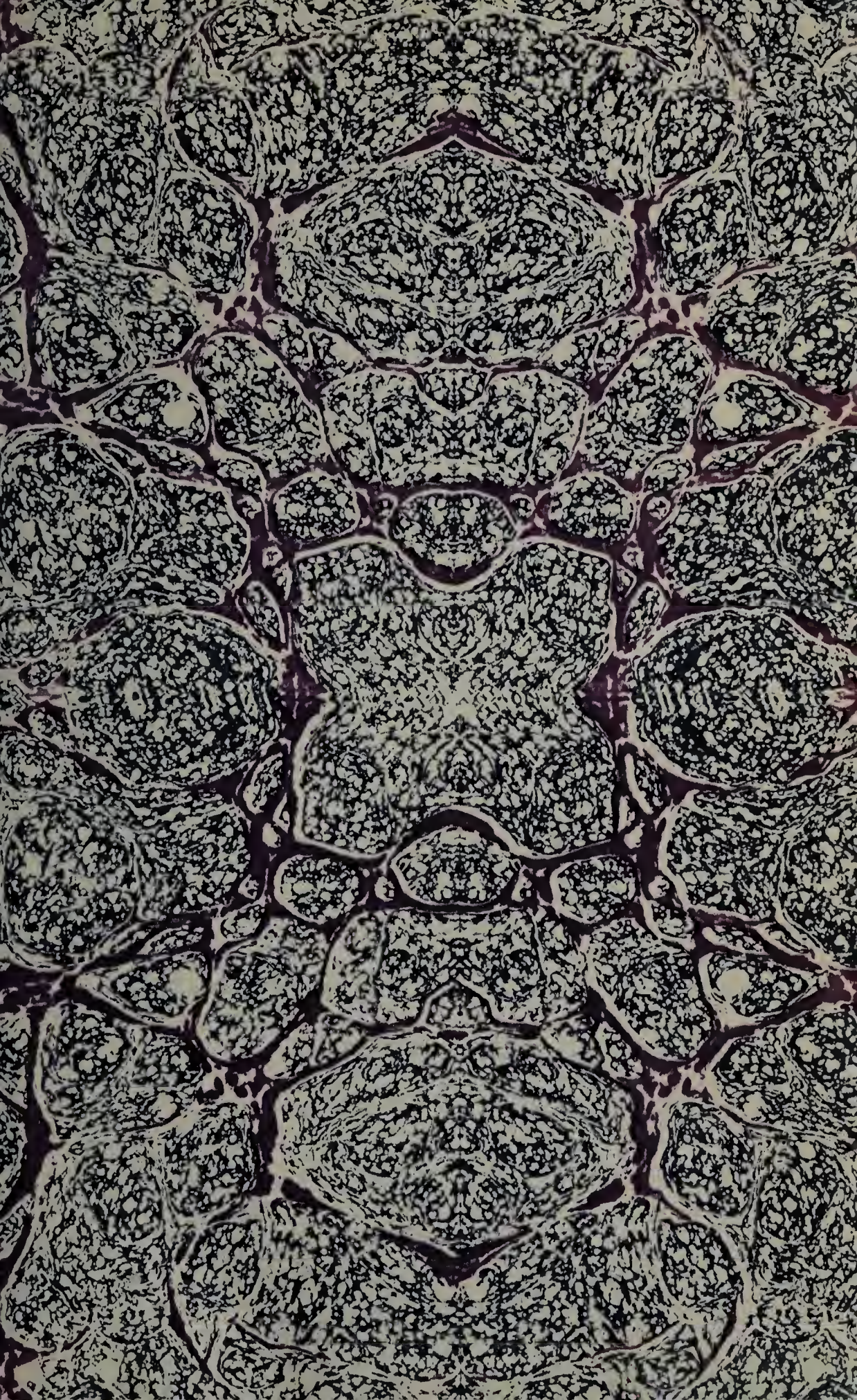










House near the Bridge.



House near the Church

Ancient Houses, Fidwelly

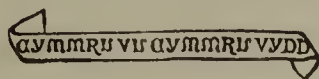
Archæologia Cambrensis.

THE

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OF THE

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P R E F A C E .

It will be perceived, by Members of the Association, that this Twelfth Volume of their Journal possesses an important feature in the valuable papers contributed by correspondents in Brittany, the Isle of Man, and Cornwall. Communications of such a nature have been established between the Antiquaries of those districts and our own Association, that a constant interchange of researches and friendly co-operation may now be permanently counted upon. A similar extension of inquiry into the cognate branches of Irish, Scottish, Scandinavian, and Basque Antiquities is in process, and the aid of Antiquaries in those countries is already secured.

From this ramification of Archæological Studies important results may be expected. Comparative Archæology,—the natural consequence of positive, or *pure* Archæology,—is what has long been wanted to aid the student of Cambrian antiquities. It should be remembered that Archæology is a science,—a science in the same sense as History, whether ethnological, political, or social.

It should, therefore, be the endeavour of all Members of our Association to emancipate their minds from the load of mythic and hypothetical error, which has too long retarded the progress of Cambrian Archæology. They should treat their science with the same spirit of analytical and synthetical truth as is necessary for the study of any branch of Natural Philosophy.

Our Association has now lasted long enough, and its labours have been sufficiently important, to entitle it to rank with the higher European Archæological Societies; and, as long as it can ward off the baneful influences of local prejudices, narrow party views, and morbid national vanity, it may hold its place.

The members of the Editorial Sub-Committee are desirous of thanking their numerous correspondents for the kind assistance experienced during the compilation of this Volume; and they earnestly solicit the continued and active co-operation of all members of the Association.

Archæologia Cambrensis.

THIRD SERIES, No. IX.—JANUARY, 1857.

KIDWELLY CHARTERS.

(Continued from page 281, Vol. II.)

(E.)

A.D. 1619.

Charter of the Borough of Kidwelly, granted in the reign of James I.

James by the Grace of God of England Scotland France and Ireland King Defender of the faith &c. To our beloved and right trusty Sir Humphrey May Kn^t Chancellor of our Duchy of Lancaster Greeting We command you that under the seal of our said Duchy of Laneaster you cause our letters to be made patent in form following—
The King to all to whom &c. Greeting Whereas our Borough of Kidwellie in our County of Carmarthen is a very ancient and populous Borough & the Mayor Bailiffs & commonalty of the s^d Borough by divers sev^l names have had used and enjoyed divers liberties franchises immunities customes preheminenes and hereditis as well by divers earters and letters patent of divers our Predecessors & Ancestors late Kings of England Dukes of Lancaster & others as by reason of divers prescriptions usages & customs in the same Boro of old time used had and accustomed And Whereas our beloved subjects the now Mayor Bailiffs and Burgesses of the Borough af^d have humbly entreated us that as far as in us lies we would for the better rule & improvement of the said Boro' graciously extend our royal Grace and munificence to them the s^d Mayor Bailiffs and Burgesses of the Borough af^d in this behalf And that we would vouchsafe to reduce constitute or create anew the s^d Mayor Bailiffs and Commonalty of the s^d Borough by which name or names they have soever they have been heretofore incorporated into one body corporate & politic by the name of the Mayor Alderman & Bailiffs & Burgesses of the

Boro of Kidwelly in the County of Carmarthen with the addition of certain Liberties priviledges immunities & franchises as shall to us seem most expedient We therefore willing that for ever hereafter one certain & undoubted method be had in the same Boro the liberties & preeincts of the same of in & upon the keeping of our peace & the rule & Government of the same Boro & our people there dwelling and others thereto resorting And that the same Boro be hereafter perpetual & remain a Boro' of peace & quietness to the fear & terror of evil doers & to the eneouragement of the good and that our peace & other aets of Justiee & good government may be the better there kept & done And hoping that if the Mayor Bailiffs & Commonalty of the Boro afs^d do of our Grant enjoy greater & more ample liberties dignities & priviledges they will then think themselves more espeially & eogently bound to do to us our heirs & suecessors what serviees they are able of onr speeial Graee certain knowledge & mere mōeon

Grant &c.

Have willed ordained constituted & granted & Do by these presents for us our heirs and suecessors will ordain constitute grant and deelare That our afs^d Boro of Kidwelli in our eo^y of

Free Boro

Carmⁿ be and remain at all times for ever hereafter a free Boro of itself And that the Mayor Bailiffs & eommonalty of the Boro of Kid^y as afs^d their suecessors & also the Burgesses & inhabitants of the same Boro by whatsoever name or names they were theretofore ineorporated & whether they have been ineorporated or not from heneeforth for ever be & by virtue of these presents shall

Mayor &c. to be a body corporate and politic

be one body eorporate & politie in Deed faet & name by the name of the Mayor Alderman Bailiffs and Burgesses of the Boro of Kidwelly in the Co^y of Carmarthen & these & their suecessors by the name of Mayor Alderman Bailiffs & Burgesses of the Boro of Kid^y in the County of Carmarthen We do by these presents for us our heirs & suecessors really & fully ereet make ordain constitute eonfirm deelare & ereate one Body eorporate &

In perpetual succession

politie in deed faet & name & that by the s^d name they have perpetual suecession And that they & their suecessors be & at all times hereafter shall be by the name of Mayor Aldermen Bailiffs & Burgesses of the Boro of Kidwelly in the County

Enabled to have, purchase, &c., lands, &c.

of Carmarthen persons fit & eapable in Law to have purehase receive and possess lands tenements meadows feedings pastures liberties priviledges fran ehises Jurisdiotions and Heredits to them & their suecessors in fee & perpetuity or for the term of life or lives or of years or any otherwise howsoever & also

Goods and chattels

goods & ehattels & all other things whats^r of what kind nature sort or quality soever. And to give grant demise the same

And to give grant and demise the same

goods ehattels & to do & exeecute all other aets and things by the name afs^d And that by the name of Mayor Alderman Bailiffs & Burgesses of the Boro of Kidwellie in the County of Carmarthen they

To plead and be impleaded

may plead be impleaded answer & be answered defend & be defended in whats^r courts & places & before

whats^r Judges & Justices & other persons & officers of us our heirs & successors in all & sing^r Actions Pleas Suits Causes Matters & demands whats^r or what kind nature or sort soever they may or shall be in the same manner & form as any other our liege subjects within this our Kingdom of England being persons fit & capable in Law or any body Corporate within this our kingdom of England may & can have purchase receive possess give grant & plead & be impleaded answer & be answered defend & be defended And that the afs^d Mayor Aldermen Bailiffs & Burgesses of the Boro afs^d & their successors

Common seal

may have for ever a common seal to be kept for the doing of all Business whatsoever of them & their successors

And that it shall & may be lawful for them the said Mayor Alderman Bailiffs & Burgesses of the Boro afs^d & their successors for

Power to alter the same

the time being to break change & make anew the s^d seal from time to time as shall to them seem most

expedient And further we will & do by these presents for us our heirs & successors grant to the afs^d Mayor alderman Bailiffs & Burgesses of the Boro afs^d & their successors that there shall & may be from

One of the Burgesses to be chosen and called Mayor

henceforth for ever in the Boro afs^d one of the Burgesses of the Boro afs^d to be elected in manner & form in these presents hereafter specified who shall be & be

named the Mayor of the Boro afs^d And that there may & shall be in like manner within the Boro afs^d two of the Burgesses of the s^d Boro to be elected in manner in these presents hereafter ment^d who shall be & be named & called the Bailiffs of the Boro afs^d And that there may

Twelve of the better and more responsible to be chosen and called Alderman

& shall be within the Boro afs^d twelve of the better & more responsible burgesses & inhabitants of the Boro afs^d to be elected & appointed in manner in these pre-

sents hereafter ment^d who shall be named & called Alderman of the Boro afs^d And that in like manner there may & shall be within

Twelve principal Burgesses chosen

the s^d Boro other twelve of the more responsible & discreet burgesses of the Boro afs^d to be elected in

manner in these presents also hereafter ment^d who may & shall be called the principal Burgesses of the Boro afs^d which s^d prime^l Burgesses & Bailiffs to be so from time to time nominated & elected may & shall be from time to time aiding & assisting to the Mayor & Alderman of the s^d Boro for the time being in all causes Businesses & things in any wise touching or concerning the Boro afs^d And further we will & do by these presents for us our heirs & successors grant to the afs^d Mayor alderman Bailiffs & Burgesses of the Boro afs^d & their successors that the Mayor Alderman Bailiffs & principal Burgesses of the Boro afs^d for the time being or the Major part of them (of whom

Mayor &c. to make Laws

we will that the Mayor for the time being shall be one) shall & may have full power & ability of founding

constituting ordaining making & establishing from time to time such Laws statutes rights ordinances & constitutions as to them or the Major part of them (of whom we will that the Mayor for the time being shall be one) shall accord^e to their sound discretion seem good

wholesome profitable honest & necessary for the good rule & Government of the Boro afs^d & of all the Officers Ministers Artificers Burgesses inhabitants & residents of the s^d Boro & for the decl^g in what manner & order they the s^d Mayor Alderⁿ Bailiffs & prin^el Burgesses of the Boro afs^d & all & sing^r other the officers ministers artificiers Burgesses & Inhabitants of the s^d Boro for the time being shall use carry & demean themselves in their officies duties ministries & Businesses within the afs^d Boro the liberties & precinets thereof And also

Power of letting and demising Lands, Tenements, &c.

for the better preservation Government Disposition letting & demising of the Lands tent^s possoñs & hereditaments & of the Goods & chattels of the af^d

Mayor Aldermen Bailiffs & Burgesses of the Boro af^d & other matters & things whats^r touehing or in anywise concern^g the Boro af^d or the estate right & int^t thereof And that the Mayor Alderman Bailiffs & prin^el Burgesses of the Boro af^d for the time being (of whom we will that the Mayor for the time being shall be one) so often as they shall found make & establish such laws rights ordinances & constitutions in form afs^d may make ordain limit & provide

And to limit and provide pains and punishments

such pains punishments & penalties by imprisonment of the Body or by fines amerçiaments or by either of

them towards & upon the offenders against such statutes laws rights ordinances and constitutions or any or either of them as to them the s^d Mayor Aldermen Bailiffs & principal Burgesses of the Boro af^d for the time being or the major part of them (of whom We will the Mayor shall be one) shall appear to be meet necessary fitting & requisite for the observation of the s^d laws statutes ordinances & constitutions

And to levy and to receive the same

And shall & may levy take & have the same fines & amerçiaments without the hindrance of us our heirs

or successors or of any the officers & ministers of us our heirs or successors whoms^r All & sing^r which laws statutes rights ordinances & customs so as afs^d to be made We Will shall be observed under the punishments to be therein cont^d So nevertheless as that the afs^d Laws rights ordinances statutes constitutions pains punishments and imprisonment be reasonable & not repugnant nor contrary

Laws to be reasonable, and not repugnant to the laws of England

to the Laws statutes liberties rights & customs of our Kingdom of England And for the better ex^con of our

will & Grant in this behalf we have assigned nominated constituted & made & do by these presents for us our heirs & successors assign

Thos. Babington, Esq., first Mayor

nominate constitute & make our beloved Thomas Babington Esq^r one of the Burgesses of the Boro

afs^d to be the first & now Mayor of the Boro afs^d to continue in the same office from the date of these presents until the Monday next after the feast of St Michael the Archangel next ensuing & from thence until one o^r of the Aldⁿ of the Boro afs^d shall be in due numer elected preferred & sworn to the office of Mayor of the Boro afs^d acce^dg to the ordinances & provisions hereafter in these presents expressed & decl^d if he the s^d Tho^s Babington shall so long live We have also assigned nominated constituted & made & by these

presents for us our heirs & successors assign nominate & make our beloved J^{no} Howel Maurice Dyer Henry Fisher Master of Arts, Hugh Dyer, David Dyer J^{no} Aylwarde W^m Gardner Griffith Bowen, J^{no} Fisher D^d Williams Griffith Rowe David King Burgesses of the Boro afs^d to be the first & now aldermen of the Boro afs^d to continue in the s^d office of Aldermen of the Boro afs^d during their natural lives unless for misgovernment or for misbehaviour in that behalf or for any other reasble cause they or any of them shall in the mean time be amoved from that office We have also assigned nominated constituted & made & do by these presents for us our heirs & successors assign nominate constitute & make our beloved W^m Gardner & Owen Bowen Gentn

Burgesses of the Boro afs^d to be the first & now Bailiffs of the Boro afs^d to continue in that office from the date of these presents until the Monday next after the feast of S^t Michael the Archangel now next ensuing & from thence until two others to the office of Bailiffs of the Boro afs^d shall in due mīner be elected preferred & sworn aeed^g to the Ordinances & provisions in these presents expressed & deel^d if they the s^d W^m Gardner & Owen Bowen shall so long live We have also assigned nominated constituted & made & do by these presents for us our heirs & successors assign nominate constitute & make our beloved Owen Bowen J^{no} Dyer

First principal Burgesses named Daud Dyer J^{no} Phillips Maurice Fisher David Mansell Walter Riee W^m Collin Hen^y John, Tho^s Walter David Merton & Maurice Riee to be the first & now princ^l Burgesses of the Boro afs^d to continue in that office during their natural lives unless for misgovernm^t or for misbehaviour in that bhalf or for any or reasble cause they or any of them shall in the mean time be amoved therefrom And further we will & do by these presents for us our heirs & successors grant to the before named Mayor aldermen Bailiffs & Burgesses of the Boro afs^d & their Successors that the Mayor Aldermen Bailiffs & princ^l Burgesses of the Boro afs^d for the time being or the Major part of them (of whom we will that the mayor of the Boro afs^d for the time being shall be one) shall & may from time to time & at all times hereafter have the power faulty & auth^y yrly for ever in & upon the Monday next after the feast of S^t Michael the Arch^{gel} of naming & electing & that they shall & may name & elect one of the Aldermen of the Boro afs^d to be Mayor of the same Boro for & during one whole year then next foll^g And that he after he shall as afs^d be nominated the Mayor of the Boro afs^d before he shall be admitted to exeute that office shall take his corporal oath in the Guild hall of Kidwelly before the last mayor his predecessor well & faithfully to exente that office And that after he shall have so taken such oath he shall & may exeute the office of Mayor of the Boro afs^d until Mondy

On Monday St Michael's Day for ever to elect an Alderman to be Mayor next after the feast of S^t Michael the Arch^g then next foll^g & from thence until one or of the Aldⁿ of the s^d Boro shall be in due mīner elected preferred & sworn into that office aeed^g to the ordinances & provisions in these presents exp^d & deel^d And moreover we will & do

To be sworn

by these presents for us our heirs & suec̄rs grant to the afs^d Mayor Aldermen Bailiffs & Burgesses of the Boro afs^d & their suec̄rs that the Mayor Aldⁿ Bailiffs & prin^el Burgesses of the Boro afs^d for the time being or the Major part of them (of whom we will that the Mayor shall always be one) shall & may at all times hereafter have power faeulty & authority yearly for ever in & upon the Mond^y

Mayor on Monday P.P. St. Michael to elect and nominate two of the principal Burgesses to be Bailiffs for one year

next after the feast of S^t Mich^l the Archg^l of elect^s & nominat^s & that they shall & may elect & nominate two of the prin^el Burgesses of the Boro afs^d to be the Bailiffs of the s^d Boro for & during one whole year then next foll^g And that they after they shall be so as afs^d elected & nominated the Bailiffs of the Boro afs^d bef^e they shall be admitted to

To be sworn

exeute that office shall each of them take his Corp^l Oath in the Guildhall of Kidwelly afs^d bef^e the Mayor of the Boro afs^d for the time being well & faithlly to exeute the s^d Office of Bailiffs of the Boro afs^d And that after they shall have so taken such oath they shall & may exeute the office of Bailiffs of the Boro afs^d untill the Mond^y next after the feast of S^t Michael the Archg^l then next foll^g & from thence until two others of the prin^el Burg^s of the Boro afs^d shall in due mmer be elected preferred & sworn into the office of Bailiffs of the Boro afs^d aeed^s to the ordinances & provisions in these presents expressed & deel^d And moreover we will & do by these presents for us our heirs & suecessors grant to the afs^d Mayor Aldⁿ Bailiffs & Burg^{ss} of the Boro afs^d & their succ^{rs} that if it shall happen that the Mayor of the Boro afs^d for the time being

In case of the death of the Mayor to elect and choose for the remainder of the year

shall at any time die within one year after he shall be preferred & sworn into the office of Mayor of the Boro afs^d That then it may & shall be lawful for the Aldⁿ Bailiffs & prin^el Burgesses of the Boro afs^d for the time being or the major part of them to elect & prefer one other of the Aldermen of the Boro afs^d into the office of Mayor of the Boro afs^d And that he to be so as afs^d from time to time elected & preferred shall have & exercise that office during the rem^r of the same y^r hav^s first taken

To be sworn

his Corp^l oath in the Guildhall of Kidw^y afs^d bef^e two or more of the Aldⁿ of the s^d Boro for the time being well faithfully & rightfully to exeute the s^d Office & so as often as the case shall happen to which s^d Aldⁿ or any two or more of them for the time being (as the case happens) we do by these presents for us our heirs & suecessors give & grant full power & authority to administer such seasble oath to the pson to be so nominated & elected Mayor of the Boro afs^d well & faithfully to e^xte the s^d Office & that with^t any o^r or fu^r writ want^t or grant to be from us our heirs or suec̄rs in this behf. proeured and obt^d And further we will & do by these presents for us our heirs & suc̄rs grant to the afs^d Mayor Aldⁿ Bailiffs & Bur- gesses of the Boro afs^d & their suec̄rs that if it shall happen that the

In case of the death or removal of either of the Bailiffs within one year to elect de novo

Bailiffs of the Boro afs^d for the time being or eⁱr of them shall at any time die within one year after they shall be preferred & sworn into the Office of Bailiffs of the Boro afs^d or be removed from that Office (which s^d Bailiffs or

any of them for misbehaviour in the s^d office or for any or reasble eause) by the Mayor Aldⁿ & princ^l Burg^s of the Boro afs^d for the time being or the major part of them (of whom we will the Mayor shall always be one) we will shall be removable that then & so often as it shall & may be lful for the Mayor Aldⁿ & princ^l Burg^s of the Boro afs^d for the time being or the major part of them (of whom we will the Mayor shall be one) to elect & prefer one other or two others of the princ^l Burg^s of the Boro afs^d into the office or offices of Bailiff or Bailiffs of the Boro afs^d And that he or they so as afs^d elected & preferred may have & exercise the office of Bailiff or Bailiffs of the Boro afs^d during the rem^r of the same year hav^g first taken their Corp^l Oaths in the Guildhall afs^d before the Mayor of the Boro afs^d for the time being & so on as often as the case shall so happen We also will & do by these presents for us our heirs & successors grant to the

In case of the death or removal of any of the Aldermen to elect de novo

afs^d Mayor Aldemen Bailiffs & Burgesses of the Boro afs^d & their suec^rs that so often as it shall happen that any of the Aldermen of the Boro afs^d for the time being shall die or be amoved from their office w^{ch} s^d Aldeman or

To remove for misbehaviour and to appoint other officers in the stead of those so removed

any of them for misbehaviour in their office or for any other reasble eause by the Mayor & the Major part of the rest of the Aldermen Bailiffs & princ^l Burgesses

of the Boro afs^d for the time being we will shall be answerable that then & so often it shall & may be lawful for the Mayor Aldemen Bailiffs & princ^l Burgesses of the Boro afs^d or the major part of them (of whom we will the Mayor shall be one) to elect & nominate one or more other or or^s of the Bailiffs or princ^l Burgesses of the Boro afs^d for the time being within a convenient time after such death or amoval in the place or places of him or them the s^d Alderman or Aldermen so happ^g to die or be amoved And that he or they after he or they shall be so as afs^d elected & preferred into the office of Aldⁿ or Ald^{en} of the Boro afs^d may have & exereisc the s^d office during his or their natural life or lives unless he or they shall in the mean time be amoved in form afs^d for misbehaviour or any other rea^sble eause hav^g first taken their Corporal oaths in the

To be sworn

Guildhall of Kidwelly afs^d bef^e the Mayor of the

Boro afs^d for the time being well & faith^{lly} in & by all things to execute the s^d office & so on as often as the case shall so happen And if it shall happen that any or either of the princ^l burg^s of the Boro afs^d for the time being shall dic or be amoved from that office (which s^d princ^l Burgesses and any of them for mis behaviour or any other reasble cause by the Mayor & major part of the Aldⁿ & Bailiffs & the rest of the princ^l Burgesses of the Boro afs^d for the time being we will shall be amovable) that then & so often it shall & may be lful for the Mayor Aldⁿ Bailiffs & princ^l Burgesses of the Boro afs^d or the major part of them (of whom we will the Mayor shall always be one) to nominate elect & prefer one or more other or others of the Burgesses or inhabitants of the Boro of Kidwelly afs^d within a convenient time after such death or amoval in the place or places of him or them the

s^d princ^l Burgess or Burgesses so happ^s to die or be amoved to continue in office during his or their natural life or lives unless he or they shall in the mean time be amoved in form afs^d for misbehaviour or

or reasle cause hav^s first taken their corp^l oaths at the Guildhall afs^d before the Mayor of the Boro afs^d

for the time being well & faithfully to excute the s^d office & so on as often as the case shall so happen And further we will that from henceforth there shall be for ever within the Boro afs^d one sufficient & discreet man of the Burgesses of the s^d Boro who shall be called the Chamberlain of the Boro of Kidwelly afs^d And for the better execution of our will in this behalf we have assigned nominated constituted & made & by these presents for us our heirs & successors

Robert Jollife first
elected Chamberlain
during pleasure

assign nominate constitute & make our beloved Robert Jollife to be the first & now Chamberlain of the Boro afs^d to continue in the s^d office during the pleasure of the Mayor Aldⁿ Bailiffs & princ^l Burgesses of the Boro afs^d for the time being or the major part of them (of whom we will the Mayor of the s^d Boro shall always be one) first taking his

To be sworn

Corporal Oath before the Mayor of the Boro afs^d well & faithlly to exte the s^d office And if it shall at any time happen that

In case of the death of
Chamberlain to elect de
novo during pleasure

the Chamberlain of the Boro afs^d for the time being shall die or be amoved from the s^d Office (which s^d Chamberlain we will shall be amovable for any reasle cause at the pleasure of the Mayor & the major part of the Aldⁿ Bailiffs & princ^l Burgesses afs^d for the time being) that then it shall & may be lawful for the Mayor Aldⁿ Bailiffs & princ^l Burgesses of the Boro afs^d or the major part of them (of whom we will the Mayor shall be one) to nominate elect & prefer one other of the Burgesses or Inhabitants of the Boro afs^d within a convenient time after such death or amoval to be Chamberlain of the Boro afs^d to continue in the s^d office during the pleasure of the Mayor & major part of the Aldⁿ

To be sworn

Bailiffs & principal Burgesses as afs^d first tak^s his corp^l oath in form afs^d in the Guildhall afs^d And so on as often as the case shall so happen But we will & do by these presents for us our heirs & suc^crs ordain constitute & declare that

No person to be Mayor
unless and no longer
than while a resident
inhabitant

no person shall at any time hereafter be admitted to the office of Mayor Aldⁿ Bailiff Princ^l Burgess or Chamberlain of the Boro afs^d unless he be an inhabitant & resident within the Boro afs^d the liberties or precincts thof nor shall execute any of those officies longer than he is inhab^s & residing within the same Boro the liberties & precincts thof any thing in these presents cont^d to the cont^y notwithst^s Also we will & do by these presents for us our heirs & suc^crs grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their Successors And we do

Lands as well in Boro
as in the outparts

likewise ordain constitute & declare that all lands tent^s & hds as well in the Boro afs^d as in the outparts within the four ancient crosses by the circuit of the same Boro be from henceforth for ever within the liberties limits circuits precints & bounds

of the s^d Boro And that the s^d Boro with such libertics limits circuit
 & precinct shall be a free Boro of itself distinct &
 separate from any o^r Ldship City Boro or Town in
 the afs^d Co^y of Carnarthen And fu^r we will & do by these presents
 for us our heirs & successors grant to the afs^d Mayor Aldⁿ Bailiffs &
 Burgesses of the Boro afs^d & their succrs that whens^r & as often as
 any of the Burgesses free men as Inhabitants of the
 Boro afs^d shall be resply elected & preferred in due
 manner & accd^g to the true Interest of these presents
 to the office or offices of Mayor Aldⁿ Bailiffs principal Burgesses or
 Chambⁿ of the s^d Boro hav^g notice by the Mayor of the s^d Boro for
 the time being to him or them respect^y given to have & exercise the
 s^d offices or any of them to which he or they shall be so elected & pre-
 ferred & shall deny & refuse to take upon themselves the same that
 then & so often it shall & may be lawful for them the s^d Mayor Aldⁿ
 & princ^l Burgesses of the Boro afs^d for the time being or the major
 part of them (of whom we will that the Mayor shall be one) to tax
 & impose upon all & sing^r such person & persons or as afs^d denying
 or refusing the offices afs^d the sums foll^g (i.e.) Upon such person
 denying or refusing to take upon himself the office of Mayor of the
 Boro afs^d to which he shall be so elected & preferred
 as afs^d the sum of £6 of lful money of England &
 upon every such person or persons denying or refusing to take upon
 thselves the office of Aldⁿ of the Boro afs^d £4 of
 lawful money of England & upon every person deny-
 ing & refusing to take upon himself the office of Bailiff
 of the Boro afs^d £3 of lawful money of England &
 upon every person denying & refusing to take upon himself the office
 of Principal Burgess of the Boro afs^d £2 of like
 mōy & upon every person denying & refusing to take
 upon himself the office of Chamberlain of the Boro
 afs^d £2 of lawful money of England and shall & may
 levy have & rc^{ce} the Fines so taxed & imposed from time to time by
 distress of the Goods & chattels of such persons so denying & refusing
 & of every of them or orwīse by action suit or plaint to the use of the
 afs^d Mayor Aldⁿ Bailiffs & Burgesses & their succrs & the Comonalty
 of the Boro afs^d with^t acc^t or any other thing to be therefore to us
 our heirs or succrs in any wise rendered p^d or done And further we
 will & do by these presents for us our heirs and succrs grant to the
 afs^d Mayor Alderman Bailiffs & Burgesses of the Boro afs^d & their
 succrs that the Mayor Aldⁿ Bailiffs & princ^l Burgesses of the Boro
 afs^d for the time being or the major part of them (of whom we will
 the Mayor of the Boro afs^d for the time being shall be one) shall &
 may have power of nominating & electing & that they
 shall & may from time to time for ever nominate &
 elect one upright & discreet man to be chief steward of
 the Boro afs^d to continuc in the said office during the pleasure of the
 Mayor & the Major part of the Aldⁿ Bailiffs & princ^l Burgesses of

To be a free Boro of
 itself

Burgesses elected Mayor
 and refusing to serve to
 be fined as follows

Mayor £6

Alderman £4

Bailiff £3

Principal Burgess £2

Chamberlain £2

To name and elect a
 Chief Steward during
 pleasure

To be sworn

the Boro afs^d for the time being first tak^e his Corp^l Oath before the Mayor of the Boro afs^d for the faithful execn of the said office Also we have assigned ordained made & constituted & do by these presents for us our heirs & successors assign make ordain & constitute our beloved Henery Fleetwood Esq^{re} to be the first & now recorder¹ of the Boro afs^d to have & exercise the s^d Office during his natural life by himself or his sufficient Deputy which s^d Deputy of the afs^d H^y Fleetwood shall take his corp^l Oath before the Mayor for the time being well & faithfully to execute his office And further we will & do by these presents for us our heirs & succ^{rs} grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d for the time being or the major part of them (of whom we will that the Mayor shall be one) shall & may have power & authority of

Mayor to nominate and elect one upright and discreet man learned in the laws of England to be Recorder of the Boro, and to be sworn

nominating & electing & that they shall & may from time to time nominate & elect one upright & discreet man learned in the Laws of England who shall be & be called the Recorder of the Boro afs^d which s^d Recorder so nominated & elected shall take his corporal oath before the Mayor of the Boro afs^d for the time being to execte his s^d office of recorder of the Boro afs^d in all things relating thereto And we do by these presents for us our heirs & successors assign ordain make & constitute our beloved Henry Fleetwood Esq^{re} to be the first & now Recorder of the Boro afs^d to have & exercise the s^d office during his natural life by himself or by his sufficient Deputy the afs^d Henry Fleetwood first taking his Corp^l Oath bef^e the Mayor for the time being well & faithfully to execute the s^d Office And that after such Oath so taken he shall exercise & execute the s^d Office by himself or by his sufficient Deputy learned in the laws of England such Deputy hav^e taken the like oath in mⁱⁿer afs^d dur^g the pleasure of the Mayor & the Major part of the Aldermen Bailiffs & princ^l Burgesses of the Boro afs^d for the time being And that the Recorder of the Boro af^d or his suff^t Dep^y to be from time to time nominated & elected shall be from time to time aiding & assisting to the Mayor of the Boro afs^d for the time being in all matters & things which in the Court of Record of the Boro afs^d shall be from time to time pleadable & determinable & shall do & execute all things which to the office of Recorder do belong or appertain in as ample manner & form as any other recorder in any Boro or Town incorporate within this Kingdom of England doth & may execute by virtue of the office of Recorder We have granted moreover & by these presents for us our heirs & successors grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their succ^{rs} that the Mayor & Recorder of the Boro afs^d the Dep^y of the s^d Recorder in his absence for the time being & also one of the Aldⁿ of the Boro afs^d to be yearly & from time to time nominated & elected by the Mayor Aldermen & Bailiffs & Princ^l Burgesses of the Boro afs^d for the time being or by the Major part

¹ There seems some mistake either in the transcript or original: see Fleetwood appointed Recorder below: this should be Chief Steward.

Aldermen to be appointed to be Justices of the Peace

To be sworn

Not to determine any treasons or any other matter touching life or member

No Justice of the Peace enter or intermeddle

Mayor before he execute the office of Justice of the Peace to be sworn

Also the Recorder and last predecessor of every Mayor to be sworn, and to execute the office of Justice

of them may & shall be & each of them may & shall be for ever hereafter Justices of us our heirs & suc̄rs to preserve & keep & shall cause to be preserved and kept the peace of us our heirs & suc̄rs in the Boro afs^d & the circuit & preeinets thereof which s^d Reeorder & his dep^y & the afs^d Alderman to be elected as afs^d & each of them shall take his Corp^l Oath bef^e the Mayor for the time being & two aldermen of the Boro afs^d for the time being well & faithfully to execute the Office of Justices of the peace And that the s^d Mayor & Recorder of the Boro afs^d for the time being & the Deputy to the s^d Recorder in his absence tog^r with the afs^d Alderman to be nominated & elected a Justice of the peace as afs^d or any two of them (of whom we will the Mayor of the Boro afs^d for the time being shall be one) shall have full power & authority to enquire conc^g all trespasses misprisons & other misdemeanors & inferior offences defaults & articles whats^r done moved or committed or hereafter to be had done or committed within the Boro afs^d the liberties or preeinets thereof which bef^e the Keepers & Justices of the peace in any County of our Kingdom of England may & ought to be enquired into So Nevertheless that they any or either of them shall not in anywise hereafter proceed in the determination of any treason misprison of treason murder or felony or of any other matter touching the loss of life or limb within the Boro afs^d the liberties & precincts thereof with^t the special mandate of us our heirs or suc̄rs And that no Justice of the peace of us our heirs or suc̄rs shall in anywise enter to do or execute any thing within the afs^d Boro the liberties or preeinets thereof which to the Office of Justice of the peace belongeth to be then done Also we will & do by these presents ordain & appoint that the Mayor of the Boro afs^d for the time being before he be admitted to execute the s^d office of Justice of the Boro afs^d shall take his Corp^l Oath rightfully & faithfully to execute the s^d office & the oath in that behalf provided & required to be taken by Justices of the peace by the laws & statutes of this our Kingdom of England bef^e his predecessor the last Mayor of the Boro afs^d who shall be then living And that every person after he shall go out of the office of Mayor of the Boro afs^d by virtue of these our letters patent shall & may have full power & authority of giving & administering such oaths as afs^d to the Mayor of the Boro afs^d for the time being his suc̄r without any o^r warrant or commission to be obtained or procured from us our heirs or suc̄rs And that the recorder & last predecessor of every Mayor of the Boro afs^d for the time being & each of them shall take his Corp^l Oath rightfully & faithfully to execute the office of Justice of the Peace & the oath in that behalf provided & required to be taken by Justices of the peace by the Laws & statutes of this Kingdom of England before the Mayor of the Boro afs^d for the time being & that the Mayor of

Power to the Mayor to
administer oaths to all
officers appointed

the Boro afs^d for the time being having first taken his oath in form afs^d shall & may by virtue of these presents have full power & authority of giving & administering such oath as afs^d to such Justices of the peace or any of them without any other warrant & commission to be obtained or procured from us our heirs or suc^{rs} We have also given & granted & do by these presents for us our heirs & suc^{rs} give & grant to the Mayor of the Boro afs^d for the time being full power & authority of giving & administering reasonable oaths as well to the Aldermen Bailiffs Princ^l Burgesses Chief steward recorder & his Dep^y Chambⁿ Town Clerk Serjeants at Mace as to all others the officers appted or to be appted by virtue of these presents for the true & faithful exeon of their officies resply & that with^t any o^r writ or warrant to be hereafter in any wise procured & obtained from us or our suc^{rs} And further we will & do by these presents for us our heirs & suc^{rs} grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their suc^{rs} that they & their suc^{rs} from henceforth for ever shall have within the Boro afs^d

Prison or Goal within
the Boro

the liberties & precincts thereof one prison or Goal for the detaining in carcerating & safe cust^y of all & sing^r person or psons attached or to be attached & to be adjudged in the s^d Goal or prison to be in anywise found within the Boro afs^d the liberties or precincts thof there to continue until they shall be thence delivered by due course of law. And that the Bailiffs of the Boro afs^d for the time being be & shall be Keepers of the same Goal And further we will & do by these presents for us our heirs & suc^{rs} grant to the afs^d Mayor Aldⁿ Bailiff & Burgesses of the Boro afs^d & their succs that the Mayor or recorder or his Dep^y in his absence & the Aldⁿ afs^d being as is afs^d Justices of the peace within the Boro afs^d or two of them (of whom we will that the Mayor of the Boro afs^d for the time being shall be one) shall & may by their warrant in writ^g signed & subscribed with their proper hands send such psons who shall be hafter taken annested attached or found in the Borough afs^d the libertics or precincts thereof for treason murder felony manslaughter

Power to send to the
Common Goal of the
County

or robbery done or to be done or for suspicion of felony to the Common Goal of our Cōy of Carmⁿ there to remain & to be tried & answer for their offences before the Justices of us our heirs or succs assigned or to be assigned to hear & determine such misdemeanors committed in the s^d Coy or the Justices ass^d or to be ass^d to deliver the Goals of the s^d Coy of Carmⁿ Willing & by these presents for us our heirs & suc^{rs} commanding as well the Sheriff of the Coy of Carmⁿ as the keeper of the Common Goal of the s^d Cōy for the time being that they & each of them upon such warrant by the afs^d Justices of the peace within the Boro of Kidwelly for the time being or by any two of them (of which we will that the Mayor shall be one) to be made & directed to them or either of them to re^cc & safely keep all such pson & psons so as afs^d by the afs^d Justices of the peace within the Boro afs^d to be hereafter taken arrested attached or found in the af^d Boro of Kidwelli the liberties or

precincts thof for the afs^d murder manslaughter or o^r robbery or felony done or to be done or for suspicion of felony & so as afs^d sent to the afs^d common Goal of the Cōy of Carmⁿ afs^d there to continue to be tried & answer before the Justices of us our heirs & suc̃rs for the time being ass^d or to be ass^d to hear & determine such misdemeanor committed in the s^d Coy or the Justices for the time being ass^d or to be ass^d to deliver the Goal afs^d & these our letters patent or the enrollment thof shall in this behalf be to the afs^d Sheriff & Keeper of the Common Goal of the County of Carmⁿ for the time being a sufficient warr^t & discharge Also we will & do by these presents for us our heirs & succrs grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their suc̃rs that it shall & may be lful for the Mayor & Recorder of the Boro afs^d for the time being & the Deputy of the s^d Recorder in his absence & of the afs^d Aldⁿ elected & to be elected as af^d a Justice of the Peace within the Boro afs^d or any two of them (of whom we will the Mayor for the time being shall be one) from

Mayor to hold within the
Boro General Sessions
of the Peace

time to time for ever hereafter to have hold & keep in some convenient place within the Boro afs^d General Sessions of the Peace & in the same sessions to do

execute handle hear & determine all & sing^r acts matters Businesses causes & things what^r in as ample m̃ner & form as any other our Justices within any County City Boro or Town Incorporate within this Kingdom of England may & can do execute handle hear & determine the same without any other warr^t or grant to be from us our heirs or suc̃rs in any wise obtained prosecuted or sought. So Nevertheless that they do not proceed to the determinon of any treason misprison of treason murder or felony or of any other matter touching the loss of life or limb within the Boro afs^d the liberties or precincts therof. And further we will & do by these presents for us our heirs & suc̃rs grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their succrs that they & their suc̃rs shall & may from

To have a Steward

henceforth for ever have within the Boro afs^d a discreet & fit person who shall be & be called the Steward of the Boro afs^d & for the better excen of our will & grant in this behalf we have afs^d nominated constituted & made & do by these presents for us our heirs & successors assign nominate make & con-

John Howell first
Steward

stitute our beloved John Howell to be the first & now steward of the Boro afs^d to continue in the s^d office during the pleasure of the Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d for the time being or the major part of them (of whom we will the Mayor shall be one) which s^d Jno Howell & every o^r pson hereafter to be elected & nominated to the office of Steward of the Boro afs^d bef^e he shall be admitted to execute the s^d offic shall take his corp^l oath before the Mayor of the Boro afs^d for the time being well faithfully & rightfully in & by all things to do & execute all & sing^r those things which belong to the office of Steward of the Boro afs^d & that from

On the death or amotion
of Jno. Howell, to elect,
&c.

time to time & at all times after the death or amotion of the afs^d J^{no} Howell it shall & may be lful for the Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d

for the time being or the Major part or them (of whom we will the Mayor shall be one) to elect & prefer one other upright & discreet man to be steward of the Boro afs^d to continue in the s^d office during pleasure as af^d first tak^g his eorp^l Oath in form afs^d & so on as often as the ease shall so happen And that the af^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their suc^crs shall & may from henceforth for ever have in the Boro afs^d one upright & discreet man to be

To have a Town Clerk

elected in manner hafter ment^d who shall be called the Town Clerk of the Boro afs^d And for the better ex^eon of our will & grant in this behalf we have assigned nominated constituted & made & do by these presents for us our heirs & suc^crs assign nominate constitute & make our beloved Mich^l Cubbydye to be the first and now Town Clerk of the Boro afs^d to continue in the s^d office during the pleasure of the Mayor Aldermen Bailiffs & Burgesses of the Boro afs^d for the time being or the major part of them (of whom we will the Mayor of the Boro afs^d shall be one) which s^d Mich^l Cubbydye & every o^r pson hafter to be nominated & elected to the office of Town Clerk of the Boro afs^d before he shall be admitted to exeute the s^d offiee shall first take his eorp^l oath before the Mayor afs^d for the time being well & faithfully to execute the said offiee of Town Clerk of the Boro afs^d & that he shall & will do & execute all & sing^r those things which belong to the office of Town Clerk of

After the death or amotion of M. Cubbydye, to elect, &c.

the Boro afs^d And that from time to time & at all times after the death or amotion of the afs^d Mich^l Cubbydye it shall & may be lful for the Mayor Aldⁿ Bailiffs & prine^l Burgesses of the Boro afs^d for the time being or the Major part of them (of whom we will the Mayor for the time being shall be one) to elect & prefer one other upright & discreet man learned in the laws of England to be Town Clerk of the Boro afs^d to continue in the s^d office during the pleasure of the Mayor Aldermen Bailiffs & Chief Burgesses of the Boro afs^d for the time being or the Major part of them (of whom we will the Mayor shall be one) first tak^g his Corp^l oath in form afs^d & so on as often as the ease shall so happen And further we will & do by these presents for us our heirs & suc^crs grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses & their suc^crs that there shall & may be from henceforth for ever in the Boro

Two Serjeants at Mace

afs^d two Officers who shall be & be called Serjeants at Mace which s^d Serjeants at Mace shall be attending from time to time upon the Mayor of the Boro afs^d for the time being & shall be from time to time nominated & elected by the Mayor of the s^d Boro for the time being And that they so elected & nominated to the offices of Serj^{ts} at Mace shall be in due manner sworn well & faithfully to execute the s^d office before the Mayor of the Boro afs^d for the time being & we do depute that they the s^d Serjeants at

To carry Maces

Mace shall bear & carry gilt or silver Maces engraven & wrought with our arms in all places within the Boro afs^d the liberties & precinets thereof before the Mayor of the Boro afs^d for the time being & that the afs^d Serjeants at Mace be Ministers at the Hundred Court & of our Court of Reeord within

the Boro afs^d to execute the processes distresses man-
To execute processes, &c. dates & precepts of the s^d Courts in due m̄ner &
 acced^g to the exigency of right & law & shall do & execute all & sing^r
 other things within the Boro afs^d the liberties & p̄ccints thereof
 which are customarily and lawfully done & executed by Serj^{ts} at
 Mace in any other Boro or Town incorporate within this Kingdom of
 England And further of our more ample special grace certain know-
 ledge & mere mocon we will & do by these presents for us our heirs
 & suc̄rs grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the
 Boro afs^d & their suc̄rs that they may have the court or hundred of
 Kidwelly & that they may have hold & keep the
To have Hundred Court,
 and hold the same every
 three weeks before the
 Mayor or Steward, and
 to determine plaints, &c. Hundred Court of Kidw^y from time to time once
 every Tuesday three weeks yearly for ever to be
 holden before the Mayor & Steward of the Boro afs^d
 for the time being or one of them & that he and they shall & may in
 the same Court have hold handle hear & determine all & sing^r such &
 the like plaints pleas suits actions matters & things whatsoever as in
 the same court by any o^r pson or psons or before any o^r pson or
 psons htofore have been had holden handled heard & determined by any
 lful means usuage or custom whats^r & by such & the like process &
 means as within the s^d Hund^d of Kidwelly have been htofore used as in
 any lful m̄ner ought to be used & that with^t the hindrānce molestation
 or disturbance of us our heirs or succ^{rs} whats^r And further we will &
 do by these presents for us our heirs & succ^{rs} grant to the afs^d Mayor
 Aldⁿ Bailiffs and Burg^s of the Boro afs^d & their succ^{rs} that they &
 their suc̄ors shall & may have hold within the Boro
To hold a Court of
 Record afs^d a Court of Record before the Mayor & recorder of
 the s^d Boro for the time being or eīr of them or their suff^t Dep^{ys} in
 some convenient place within the Boro afs^d the liberties & p̄cincts
 thereof on Monday in every 15 days & so on from 15 days to 15 days
 for ever & that they the s^d Mayor & Recorder of the s^d Boro for the
 time being or one of them by themselves or by his or their suff^t dep^y
 or dep^{ys} shall have full power & auth^y from time to time of hear^g &
 determin^g in the s^d Court by Plaint in the same Court to be levied on
 all & all manner of Debts acc^{ts} cov^{ts} contracts trespasses vie & armiss
 or orwise done or to be done in comp^t of us our heir or succ^{rs} cov^{ts}
 detainers contempts frauds & o^r actions & things real psonal & mixed
 wheres^r within the s^d Boro of Kidw^y & the limits bounds & liberties
 thereof in any wise arising or to arise happ^g or to happen provided
 such debts acc^{ts} contracts cov^{ts} trespasses & o^r actions & pleas do not
 exceed the sum or value of £200 & that the s^d Mayor & recorder of
 the Boro afs^d or eīr of them or his or their dep^{ty} for the time being
 upon such contempts pleas plaints & actions shall & may have power
 faculty & authority to implead the Defs ags^t whom such plaints pleas
 or actions shall happen to be moved or levied in the afs^d Court by
 summons attacm^t or distringas to be directed to the serjeants at Mace
 of the s^d Boro for the time being & for want of chattels & lands of
 such Defend^{ts} within the Boro afs^d or the liberties thereof where or

by wch they cannot be summoned attached or distrained to attach or take their bodies accd^s to the customs used in any ōr Boro or Town within this Kingdom of England & separately to hear & determine all & sing^r the actions pleas & plaints afs^d & to bring into Court & determine by the same processes judgments & exēons of Jdgmts whby the like pleas are in the s^d Boro or in any other Boro or Town incorporate brought into Court & determined & may have & do exēons of the s^d processes & Judgments by the serjeants at Mace afs^d And further we will & firmly enjoining do by these presents for us our heirs & succrs

Steward of the Lordship
of Kidwelly to hold
Courts Leet

order & comm^d the Steward & under Steward of us our heirs & succrs of our Ldship of Kidw^y for the time being that they & each of them do from time to time hold & keep & cause to be holden & kept all & sing^r the Courts leet of the afs^d Lords^p of Kidw^y that is to say of the Commotes² of Iskennen Cornewallan & Kidwelly & all the courts called the Month courts of the Commote of Kidw^y within the Boro afs^d & not elsewhere any statute act usage custom or prescription or any o^r matter cause or thing to the cont^y thof notwithst^s And Whereas the Lord Henry the 6th late King of Eng^d by his letters patent³ sealed with his seal of the Duchy of Lancaster bearing date did grant that the burgesses of the Boro afs^d their heirs & succrs & their servants also the ten^{ts} of the s^d Burgesses their heirs & succrs residing within the Boro afs^d or any of them sho^d not at any time thafter for ever be convicted or tryed within the Ldships of Kidw^y Cornwallan & Iskennen by any Foreigners but by entire Englishmen of the s^d Boro & not by Welshmen as by the s^d letters patent among other things more fully & manifestly appears And Whereas we are informed that part of the now Burgesses & inhabitants of the Boro afs^d are Welshmen by reason whereof many strifes & inconveniences do arise in the Boro afs^d by means of the afs^d Grant we therefore willing that such strifes & inconveniences within the Boro afs^d may from henceforth be for ever taken away of our more abundant special grace certain knowledge & mere mōcon do will & by these presents grant to the afs^d Mayor Aldⁿ Bailiffs & Burg^s of the Boro afs^d & their succrs & their servants & also their tenants within the Boro afs^d residing shall not nor shall any of them from henceforth be convicted or tried within the Ldships of Kidw^y Cornwallan & Iskennen but by the Burgesses of the Boro afs^d as well entire Welshmen as Englishmen the afs^d letters patent or any o^r matter cause or thing whats^r to the cont^y thof in any wise notwithst^s Also we have grt^d & do by these presents for us our heirs & succrs of our special grace certain knowledge & mere mocon grant to the afs^d Mayor Aldermen Bailiffs & Burgesses of the Boro afs^d & their succrs that the Mayor of the Boro afs^d for the time being be and shall be the Escheator Coroner & Clerk of the Market of us our heirs & succrs within the Boro afs^d the liberties & precincts thereof &

Mayor to be Escheator
and Clerk at the Market

² Commotes signify part of a shire, and denote great lordships, and may include one or divers manors.

³ Supposed to be the Charter of King Henry.

that the afs^d Tho^s Babington the now Mayor of the Boro afs^d be the first & now Escheater Coroner & Clerk to the Market of us our heirs & succrs within the Boro afs^d the liberties & precincts thereof to continue in the s^d offices until he shall cease to be Mayor of the Boro afs^d And that the Mayor of the Boro afs^d for the time being shall & may have full power & auth^y to do execute within the Boro afs^d the limits & precincts thof all & sing^r those things which to the offices of Coroner Escheater & Clerk of the Market or any or either of them resply do belong or ought to be done & exted by the laws stat^s &

To be sworn

well & faithfully to e^xte the s^d sev^l offices And that no other Coroner

No other Coroner to enter unless in default of Mayor

Escheator & Clerk of the Market resply or any or eⁱr of them be-

It implies the default of the Mayor

longeth in the Boro afs^d the liberties & precincts thof unless for want of a Mayor of the Boro afs^d or his Deputy or Minister for the time being And further of our more abundant special grace certain knowlge & merc mocon we will & do by these presents for us our heirs & succrs grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their Succrs that they & their succrs from henceforth for ever may have hold & enjoy all &

Mayor to have all waifs, and goods and chattels of felons

all m^mer of goods & chattels waived & strayed & all & all m^mer of goods & chattels of all & sing^r felons fugitives felons of themselves & those put in exigent & Deodands & all forfeitures of all & sing^r the tent^s Burgesses inhabit^s & residents of the Boro afs^d the liberties & precincts thereof & all other Goods & chattels forfeited & to be forfeited in the Boro afs^d the liberties & precincts thof from time to time happ^s Coming increasing or arising & that it shall & may be lful for them the s^d Mayor Aldⁿ Bailiffs & Burgs^s of the Boro afs^d & their succrs by themselves or their ministers with^t the hindrance of us our heirs or succrs or of any the officers or ministers of our said heirs & succrs to be seized & possed of the Goods & chattels of other the pmes afs^d & to rece & retain the same to the use of them the said Mayor Aldⁿ Bailiffs & Burgs^s of the Boro afs^d & their succrs We have also given & grt^d & do by these presents for us our heirs & succrs give & grant to the afs^d Mayor Aldⁿ Bailiff & Burgesses of the Boro afs^d & their

Mayor to have all fines within the Boro

succrs that they & their succrs may from henceforth for ever have all & all m^mer of fines issues & amerciaments

for trespasses contempts defaults & o^r offences whats^r from time to time happening coming or arising within the Boro afs^d the liberties and precincts thereof from the Exch^r of us our heirs & succrs within the Boro afs^d the liberties & precincts thof happ^s or aris^s to be levied by the Bailiffs of the Boro afs^d for the time being So that no Sheriff

Sheriffs not to enter the Boro; And in defect, see above

under Sheriff Bailiff or any o^r Minister of us our heirs or succrs may enter into the Boro afs^d the liberties or precincts thof for anything to their offices resply be-

longing to be in that behalf done unless for want of Bailiffs of the Boro afs^d for the time being And further we will & do by these presents for us our heirs & suc^crs grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their suc^crs that the Mayor Aldⁿ Bailiffs princ^l Burgesses & other the Burgesses & free men of the Boro afs^d the liberties or precincts thof & their suc^crs or any or

Mayor not to be impannelled in Juries, &c., unless they have lands without the limits

either of them shall not be put or impan^{led} to appear in any Juries of Assize recognizances or Inquisitions what^r bef^e y^e Justices of us our heirs & suc^crs assigned or to be ass^d to take the Assizes or writs of Nisi Prius in the Coy of Carmⁿ or bef^e any o^r Justices of us our heirs or suc^crs whom^r assigned or to be assigned to take the assizes or writs of Nisi Prius in the Coy of Carmⁿ or bef^e any other Justices of us our heirs or suc^crs whom^r assigned or to be assigned to hear & determine treasons felonies & other misdemeanors or before any Esch^r Coroner or Clk of the Market of us our heirs or suc^crs out of the Boro afs^d the liberties or precincts thereof nor shall they or any of them in anywise forfeit any issues or amerciaments on that acc^t to us our heirs or suc^crs unless they or any of them have lands & tent^s out of the s^d Boro the limits & precincts thereof for which he or they ought to be chgd & that the Mayor of the Boro afs^d for the time being & his suc^crs as long as they shall continue in the office of Mayor & also the Aldⁿ Bailiffs & princ^l Burgesses of the s^d Boro for the time being so long as they shall continue in the offices of Aldⁿ Bailiffs & princ^l Burg^s of

Mayor cannot be impannelled before Judges at Westminster

the s^d Boro shall not nor shall eⁱr of them be put or empannelled to appear bef^e us our heirs or suc^crs or any the Judges or Justices of us our heirs or suc^crs at Westminster in any Juries of Assize or Inquisition what^r nor shall they or any of them forfeit any Issues or amerciaments on that acc^t to us our heirs or suc^crs in anywise but they & every of them shall from time to time for ever be thof quit & disch^g^d & also all fines & amerciaments for trespasses defaults contempts & o^r Debts what^r as well of all men as of all the Burg^s & Inhabit^s of the afs^d Boro the limits liberties or precincts thof as well before us our heirs & suc^crs & bef^e any the Judges & Justices of us our heirs & suc^crs in any court of us our heirs & suc^crs at Westm^r as bef^e the Justices ass^d & to be ass^d to take the Assizes & dcl^r the Goal or the Justices ass^d or to be ass^d to hear & determine trespasses & o^r misd^em^{rs} & o^r the Justices of us our heirs & suc^crs whom^r And that it shall be lful for them the s^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d for the time being & their suc^crs by thselves or their Ministers to levy perceive & have the s^d fines issues & amerciament^s with^t the obstruction or hindrance of us our heirs or suc^crs whom^r And further of our more ample special Grace certain knowldge & mere mocon we have given & grt^d & do by these presents for us our heirs & succ^{rs} give & grant to the afs^d Mayor Aldⁿ Bailiffs & Burg^s of the Boro afs^d & their suc^crs that they & their suc^crs from henceforth for ever shall & may have the return of all writs precepts bills & warrants of us our heirs & suc^crs & the exeon

Grant to have the return of all writs, &c., the execution thereof, and of summonses

thof & also of summonses estreats & precepts And further we will & do by these presents for us our heirs & succrs grant to the afs^d Mayor Aldⁿ Bailiffs & Burg^s of the Boro afs^d & their suc^rs that no Stranger or Foreigner (unless he be a freeman of the Boro afs^d) shall from henceforth for ever sell or expose to sale any Goods wares or merchandizes within the Boro afs^d the Liberties & Precincts thof o^rwise than by wholesale & other than all necessities for the Victualling of the Borough afs^d unless it be at the time of fairs & market to be holden within the Boro afs^d nor shall hold any shop nor use any mystery occupon or manual act within the Boro afs^d the liberties or precincts thof without the special licence of the Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d or the major part of them (of whom we will the Mayor shall be one) in writing under their seal upon pain of the displeasure of us our heirs & succrs & under such o^r pains penalties & forfeitures as by the Laws & statutes of our Kingdom of Eng^d may be inflicted or imposed upon such offenders for their disobedience & contempt in that behalf And further we will & do by these presents for us our heirs & succrs give & grant to the afs^d

No stranger or foreigner
to sell wares, &c.

Mayor, &c., may purchase, receive, and possess manors, &c., not holden in chief or by knight service, not exceeding in the whole the clear yearly value of £200.

Mayor Aldⁿ Bailiffs & Burgesses of the Boro of Kidw^y afs^d & their succrs the special licence & free & lawful power faculty & authority of hav^g purchs^g receiv^g & possessing to them & their suc^rs for ever Manors Messes Lands tents Meadows feedings &

Pastures Woods rectories tithes rents revenues & o^r h^dts what^r as well of us our heirs & succ^rs as of any o^r pson or psons whoms^r which are not held immedly of us our heirs or succ^rs in Capite nor by Knights service nor of any o^r pson or psons by Knights service provided such manors messes lands tent^s & o^r h^dts do not exceed in the whole the clear yrly value of £200 above all chges & reprises The statute of Mortmain or any o^r stat^s act ordinance or proviso h^tfore had made ordained or provided or any o^r matter cause or thing what^r to the cont^y thof in any wise notwithst^g We also give & do by these presents for us our heirs & succrs grant to each & every the subject & subjects whoms^r of us our heirs & su^ccrs special licence & lful & free power faculty & auth^y that they or any or eⁱr of them may lfully give grant sell demise or alien to the afs^d Mayor Aldⁿ Bailiff and Burg^s of the Boro of Kidw^y afs^d & their succrs any manors messes rectories tithes woods lands tent^s or o^r H^dts what^r which are not holden of us our heirs & succrs immedly in capite nor by Knights service nor any other pson or psons by Knights service not exceed^g in the whole the clear yearly value of £20 above all taxes & reprises The stat^e of Mortmain or any o^r stat^e act ordinances or proviso h^tfore had made Published ordained or provided or other matter cause or thing what^r to the cont^y thof in any wise notwithst^g And Whereas we are informed that within the Boro afs^d the liberties & precints thof 3 fairs are now holden & kept from time to time whof the mem^y of man is not to the contr^y are accust^d to have been holden & kept yrly in divers sev^l places (i.e.) one within the walls of the s^d Boro on the feast of St^t Magdalen another at Llangendeirne

Three ancient fairs within the walls—Feast of St. Magdalen, 22nd July, at Llangendeirne; Feast of St. James, 25th July, within the walls; Feast of St. Luke, 18th October

within 3 miles of the s^d Boro & within the circuits & liberties thof upon the Feasts of St James the Apostle & the 3rd within the walls of the s^d Boro upon the feast of St Luke the Evangelist & the Mayor & Commonalty of the Boro afs^d have been accust^d to take & reče & do now take & reče all profits commodities Stallage Piccage tolls Tollage Customs & profits whats^r thence com^g And that many inconveniences do arise because the s^d fair now accustom^d to be held at Llangendeirne afs^d is not held & kept within the Boro afs^d We desiring that the afs^d Boro may be bettered of our special grace certain knowlge & mere mocon do will & by these prest^s for us our heirs & succers do grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their succers that they & their succers may from henceforth for ever have hold & keep within the Boro afs^d as well the afs^d 3 fairs yearly for ever upon the same days & times on which the same have heretofore of old been accust^d to be holden & kept

Mayor, &c., to hold the said 3 fairs on 13th May and 14th October

as two other fairs to be hafter yrly holden the 1st of the s^d fairs to begin on the 13th day of May & to be kept & cont^d dur^g that whole day & the 2nd fair to begin on the 14th day of Oct^r & to be kept & continued dur^g that whole day tog^r with a court of Pie powder to be there holden at the time of all the afs^d fairs & with all the

Court of Pie Powdre

liberties & free customs tolls stallage piccage fines amerciaments & all o^r profits commodities advant^{ges} & emoluments whats^r to such fairs & court of Pie powder afs^d bel^g appert^g happ^g or aris^g And further of our more abundant spec^l grace certain knowl^{ge} & mere mocon we will & do by these presents for us our heirs & suc^cors grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their succers that they & their succers shall & may henceforth for ever have hold & keep

To hold two markets on Tuesdays and Fridays

within the Boro afs^d the liberties & precincts thof two markets in every week yearly for ever one of them to be holden & kept on Friday & the o^r on Tuesday within the Boro afs^d for ever provided & upon condon that the sev^l markets now there holden & accust^d to be holden on Wed^y & Satd^y be hafter altog^r taken away & discontinued & that at the time of the afs^d Markets to be holden on Tuesday and Friday all & sing^r psons com^g & resorting to the s^d Markets may from henceforth for ever buy sell & expose to sale as well all & sing^r Goods wares merchandizes Grain & things whats^r as all & all manner of Cattle Hogs Sheep horses mares geldings & poultry & all & all mmer of o^r animals & chattels whats^r live or dead at their pleasure accd^g to the laws customs & stat^s of

To pay tolls, &c.

this our King^m of Eng^d pay^g the tolls & customs thof due to them the s^d Mayor aldⁿ Bailiffs & Burg^s of the Boro afs^d for the time being to the pper use & behoof of them the s^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their succers for the relief of the poor inhabit^s of the s^d Boro & o^r the charges & exp^s of the s^d Boro tog^r with the afs^d Court of Piepowder to be there holden at the time of the s^d Markets & with all & all manner of liberties & free customs tolls stallage Fines

Amerct^s & all o^r pfits commodities advantg^{es} & emoluments whats^r to such Markets and Court of Piepowder bel^g happ^g or arising Wherefore we will & firmly injoining do by these presents for us our heirs & succ^s order & command that the afs^d Mayor Aldⁿ Bailiffs & Burgs^s of the Boro afs^d & their suc^crs may have hold & enjoy the s^d fairs & Markets by these presents above grt^d with all their profits accd^g to the true intent of these presents with^t the molestation disturbance or Grievance of us our heirs or succ^crs or any of the officers or Ministers

Fairs or markets not to prejudice other fairs or markets near or adjoining

of us our heirs or succ^crs whoms^r So nevthless that the afs^d Fairs & Markets or any or eⁱr of them be not to the annoyance or prejudice of o^r fairs or

markets there near adjoining And further of our more ample special grace & of our certain knowledge & merc mocon we have given granted pardoned remised & relēd & do by these presents for us our

Release of all rents, &c., in arrear and unpaid

heirs & succ^crs give grant pardon remisc & re^l to the afs^d Mayor Aldⁿ Bailiffs & Burg^s of the Boro afs^d

& their suc^crs All & sing^r rents issues revenues fee farms arrears rents & yearly profits whats^r due arising coming pyble & to be paid to us or any of our predecessors or ancestors Kings or Queens of England or Dukes of Lancaster & to us not yet p^d for or in respect of any lands tents or hdts or any liberties or priviledges given or grt^d to them the s^d Mayor Aldⁿ Bailiffs & Burg^s of the Boro afs^d or any of their predecessors by whats^r name or names or by whats^r incorporation they have been heretofore called or incorp^e To hold to them the s^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their suc^crs for ever as of our Gift with^t acc^t or any o^r things to be thfore to us our heirs & suc^crs in any wise rendered p^d or done And further

Grant and confirmation of all liberties, &c.

we will & do by these presents for us our heirs & suc^crs grant & confirm unto the afs^d Mayor Aldⁿ

Bailiffs & Burg^s of the Boro afs^d & their suc^crs all & all mmer of liberties Franchises Immunities exemptions priviledges acquittances jurisdictions mills lands Tent^s meadows feedings void ground commons free fishing free warren Build^{gs} Ruinous places toll Country Rents & hdts whats^r by any letters patent or deeds of any or eⁱr our Predecessors or Ancestors htofore grt^d or confirmed which the Mayor Aldⁿ Bailiffs & Burg^s of the Boro afs^d now have hold use & enjoy or which any of them or their predecessors by whats^r name or names or by whats^r Incorporation or by pretence of any Incorpⁿ whats^r htofore have held used or enjoyed or ought to have use hold or enjoy of Este of Inhance by reason or pretence of any charter or letters patent by any of our predecessors or Ancestors late Kings or Queens of Eng^d or dukes of Lancaster in any wise htofore made grt^d or confirmed or by any o^r lful means Right title custom usage or prescription htofore lfully used had or accust^d altho the same or any or eⁱr of them have not been htofore used or have been abused or discontinued & altho they any or eⁱr of them are or have been forfeited or lost To be had

holden & enjoyed by the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their suc^crs for ever

To hold to the Mayor, &c., rendering yearly £13 14s. 0^d., Crown Rent

Yielding thfore yearly to us our heir & suc^crs by the hands of the rec^r of Kidwy for the time being £13. 14. 0¹/₂. of lful

At Easter and Michaelmas by even portions mōy of Eng^d to be p^d at the feasts of Easter & S^t Michael the Arch^s by equal portions in lieu of all customs services & demands Wherefore we will & firmly injoining do by these presents for us our heirs & suc^{cs}rs order & comm^d that the afs^d Mayor Aldⁿ Bailiffs & Burg^s afs^d & their suc^{cs}rs shall & may fully & wholly for ever have use hold & enjoy all the liberties free customs priviledges authorities jurisdictions & acquitt^{ces} accd^s to the tenor & effect of these our letters patent with^t the obstruction or hindrance of us our heirs & suc^{cs}rs whoms^r Will^s that they the s^d Mayor Aldⁿ Bailiffs & Burg^s of the Boro afs^d & their suc^{cs}rs or any or eīr of them by reason of the premises or any part thof be not therein hindered molested vexed aggrieved or in any wise disturbed by us our heirs or suc^{cs}rs the Justices Sheriffs Escheators or ōrs the Bailiff or Ministers of us our heirs & suc^{cs}rs whoms^r Willing & by these presents ordering & comm^ds as well the treasurer Chancellor & Barons of the Exch^r at Westm^r as ōrs the Justices & officers of us our heirs & suc^{cs}rs as also our Att^y Gen^l for the time being & every of them & all o^r our Officers & Ministers whoms^r that nei^r they nor any or eīr of them do prosecute or continue or make or cause to be prosecuted or cont^d any writ or summons whereupon a warrant or any other our writ or writs or process whats^r do issue ags^t the afs^d Mayor Aldⁿ Bailiffs & Burg^s of the Boro afs^d or any or either of them for any matters causes things offences claims or usurpations or any of them by them or any of them due claimed sued taken had or usurped before the mak^s of these presents Willing also that the Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their suc^{cs}rs or any of them be not by any Justice Officer or Minister afs^d in or for the due use claim or abuse of other liberties franchises & Jurisdictions within the Boro afs^d the limits or precincts thereof before the mak^s of these our letters patent in any wise molested or hindered or compelled to render for them or any of them Also we will & do by these presents for us our heirs & suc^{cs}rs grant to the afs^d Mayor Aldⁿ Bailiffs & Burgesses of the Boro afs^d & their suc^{cs}rs that they shall & may have these our letters patent as well under our great seal of England as under our seal of the Duchy of Lancaster in due manner made & sealed without fine or fee great or small in our Hanaper altho Mencon &c In Witness &c Given under our private seal at our palace at Westminster the 20th day of July in the 16th year of our reign of England France & Ireland of Scotland the 51st

EDWARD ANTHONY.

1771, May 8.

Translated from an office copy of the record
 said to be remaining in the Duchy Court of Lancaster }
 JOHN TURMAN, Inner Temple Lane.

Attested as a Copy of the Translation of this
 Charter this 4th day of April, 1792, by us,

Amos Clerk, } Clerks to M^r. Foukes,
 John Browne, } Hart St, Bloomsbury.





H. Lehouville Jones del.

RHIW COCH. MERIONETHSHIRE.

J.H. Le Hou sc.

RHIW GOCH, MERIONETH.

THE valley that extends from Trawsfynydd to Llan-illtyd is one of extraordinary beauty. Wild rocky moorlands prevail in the upper part, rich woodlands in the lower. Down it rushes the Eden, joined midway by the Camlan and the Mawddach, forming a region of waterfalls and impending woods such as no other district of Wales can surpass. High above tower the mountains, and the presence of Cadair Idris makes itself felt in all its sublimity, as soon as the descent from the upper moorlands is once fairly commenced. Along the ridge, forming the eastern side of this valley, runs the Roman road from Pennal to Tomen y Mur (HERIRI MONS); and, in an adjoining vale to the eastward are LLECH IDRIS, and BEDD PORIUS, both well known to the Welsh antiquary. About a mile and a half from these celebrated objects of antiquity, and on the western side of the ridge, stands the mansion of Rhiw Goch, the ancient seat of the Lloyds, now an appendage to the great possessions of Sir Watkin Williams Wynn. The situation of this house, though lonely enough, is one so full of wild grandeur and beauty, that it might well deserve to be again made the residence of its owners, instead of being let out to farm tenants. It would form an admirable hunting seat; and, from its being the only house of any importance in this part of the valley, the quality of its occupants is a matter of some moment to the neighbours. According to ancient story, it was a most hospitable place in olden times; and, at the latter end of the seventeenth, and the commencement of the eighteenth century, loyalty and honour still flourished here when they had been proscribed from most other parts of the land. The descent of the property of Rhiw Goch is thus traced by W. W. E. Wynne Esq., M.P., the best authority upon all historical and archæological matter connected with Merioneth:—

“Rhiwgoch, for many generations, belonged to a family of the line of Llowarch ap Bran, one of the fifteen tribes of North Wales. The surname which they took was Lloyd. Robert

Lloyd, of Rhiwgoch, Esq., represented Merionethshire in the parliaments of 35 Elizabeth, 43 Elizabeth, and 12 James I. His son and successor, Ellis Lloyd, left a daughter and heiress, Catharine, who was wife of Henry Wynn, tenth son of Sir John Wynn, of Gwydir, Baronet, the historian of his family. Henry Wynn represented Merionethshire in the parliaments of 21 James I., and 1 and 15 of Charles I. He was father by Catharine, of Sir John Wynn of Wynnstay, the last baronet of the Gwydir line, since whose time the descent of the Rhiwgoch estate has followed that of the great possessions of Wynnstay. Sir John Wynn, of Rhiw Goch, was Custos Rotulorum for Merioneth in 1707-8."

The building consists of two piles, an edifice in the T shape with a small quadrangle formed by outbuildings, and a gate-house on the north-east side. The approach is rude, between two long stone walls, in which are recesses, half way down the road, for the accommodation of the weary, perhaps thirsty, visitor; at the end of this is the gate-house, a plain building, with a stone over the gateway bearing the arms of the family, and the text,—

**SEQUERE JUSTITIAM
ET INVENIAS VITAM.**

On entering the small quadrangle, or court, there occur, on the right hand, several rows of stone shelves for bee-hives; on the left, accommodation for cattle; over the gateway and some of the western buildings, numerous holes for pigeons; all around, lodging for retainers.

The principal pile of building is entered by a four-centered doorway, with a label of uncommonly rude design and execution. In the spandrils are escutcheons, bearing on the left hand the ciphers,

M.

R. LL.

On the right hand the date,

1610.

Over the centre of the label is the family coat of arms. The lower windows are of the original period of construction; but those of the upper story, belonging to a grand gallery, or reception room, are of the time of Charles II. The doorway gives access to the hall, and

this, on the right hand, to the ancient kitchen, large and dark, but comfortable, where some twenty persons might dine at ease. Out of this leads a small parlour of the Dutch period, such as would accommodate four at the most, the squire, his lady, and two guests; as for the children, they would dine with their attendants, in the kitchen. All the walls in this lower range are constructed of the rude boulder stones of the moor-side, and they are put together with a skill and picturesque effect that would break the heart of a modern builder. The house is out of repair in minor details; but its substantial walls may last for many long years, if attended to with only common care.

There is hardly any ancient furniture remaining in the house; but in the hall stands a tall and vast chest, of curious design, put together with wooden pegs and wedges only, no iron being used in its construction.

The house is now tenanted by farmers of the more substantial kind; but some years since it was held by a family of the lesser gentry. A story runs in the neighbourhood, concerning the period just alluded to, which is worth recording. In the principal bedchamber, over the kitchen, was a trap-door, made there on purpose that the lady of the house might communicate with rapidity with her serving damsels, in case of their *cousins* making too much noise below. A gentleman, now dead, used when a child to sleep in this room, in the same bed with his grandfather and grandmother, close by the side of the trap door; and he remembered that of a morning, ere he was well awake, one of the maids would knock from beneath at the trap-door, purposely left unbolted, would raise it gently, and would thrust up through the opening a hot, buttered pikelet, on the end of the toasting-fork, for her little pet to catch hold of and munch as he lay a-bed! Happy times! Simple people!

“Extrema per illos
Justitia excedens terris vestigia fecit.”

H. L. J.

HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. VI.

(Continued from page 166, Vol. II.)

CHAPTER III.

CIVIL HISTORY.

WALES, at the time of its conquest by King Edward I., consisted, partly, of Lordships Marchers, some of which were kept by the King of England in his own hands, and others granted to English lords, to hold of the Kings of England *in capite*; and, partly, of lands which the Kings of England had conquered, and kept in their own hands, as the counties of Caermarthen, Cardigan, and Flint; and, partly, of the territory possessed by the last Prince thereof, viz., Llewelyn ab Gruffudd, a little before his death, comprehending the counties of Merioneth, Caernarvon, and Anglesey. The Marches were the borders, in which this county, with others, was included. They were neither part of the realm of England; so that when William Rufus granted the lordships of Moelynaidd and Elfael to Roger Mortimer, he disposed of property that was not his own; nor were these Marches governed by English laws, but constituted what is deemed a solecism in political administration, an *imperium in imperio*.

With respect to the power and jurisdiction of the Lords Marchers, they had in their several seigniories all royal rights; and this enjoyment of royal rights consisted in the following particulars:—

I.—All writs within the seignioriness ran in the name of the lords, and were *contra pacem* of the lord.

II.—The Lord Marcher had judgment of life and limb in all capital and criminal cases; and to this was the power of pardoning all offences.

III.—The Lord Marcher had the power of constituting boroughs.

IV.—He had the power of appointing justices of *oyer* and *terminer*.

V.—He had a right to hold plea of all actions, real, and personal, and mixed, within his seignioriness.

VI.—The king's writ could not run into the Marches, for they were no parcel of the realm of England; nor could the king *intromittere* into any of those liberties for the execution of justice.

These two last heads may be reduced into one, viz., an unlimited exempt jurisdiction in all causes arising within the seignior; in consequence of which the Lords Marchers had each of them their own chancery for original writs.

Notwithstanding this exclusive jurisdiction, there were two sorts of causes wherein the king's courts held plea, though they arose within the Marches. The first took in all controversies when the Lord Marcher was a party, either in respect to the lordship itself, or the boundaries of it. The second comprehended all such causes wherein it was necessary to write to the bishop, as *quare impedit*, and all issues of marriage and bastardy. In these cases, an appeal was open to the king and his privy council.

The courts of the Lords Marchers, which were generally holden in their castles, consisted of a justiciary, chancellor, seneschal, mareschal, chamberlain, and constable, all of their own appointment, and held their authority *durante bene placito*.

Radnor was at first a royal demesne, and consequently an honour, but subsequently granted to the Lords Marchers. Moelynaudd was a Lordship Marcher, holden originally by Hugh Mortimer under the King of England *in capite*, and afterwards, when a descendant of that family was raised to the throne, it became a royal inheritance. The other Lordship Marcher in this district was Elfael, which descended to William de Braos, Lord of Brecknock and Buallt, by marriage with Bertha, granddaughter of Bernard de Newmarche. Roger Clifford, of Clifford Castle, the Earls of Shrewsbury and Montgomery, were also Lords Marchers. The clashing rights of so many petty sovereigns bordering upon each other, produced infinite tumults and disorders. Their several castles were points of attraction as receptacles of felons, criminals, and outlaws, the disaffected and factions subjects of the Welsh Princes, and desperate adventurers, who fled thither to escape the sword of justice, and who were made useful in serving the violent and oppressive purposes of the lords. These neighbouring tyrants sometimes confederated together, and acted in unison, in extending their mutual encroachments, despoiling and destroying the Welsh natives: sometimes they quarrelled about the division of the spoil, involving all their respective tenants, who also were their vassals, in the devastating effects of those bloody frays: sometimes they directed their allied arms against the Princes of Wales, or erected the standard of rebellion against the sovereigns of England: or seduced the martial natives to spend their useless valour on the sands of Ascalon, and in the fields of Cressy. So great, indeed, was their power, which had often made the Kings of England tremble upon their throne, that even Edward I., after having

accomplished the conquest of Wales, made no attempt to innovate or intrench upon their jurisdiction; and, though a new form of government was imposed upon the country, yet the inhabitants of the Marches were left to all the rigour of their former severities.

By the famous statute of Rhuddlan, 12 Edward I., Wales was divided into eight counties,—viz., Glamorgan, Caermarthen, Pembroke, Cardigan, Merioneth, Flint, Caernarvon, and Anglesey. The government and jurisdiction of these counties were framed, in all respects, upon the English plan. The justices were constituted by like commission with the justices in England, and invested with all jurisdiction as full and extensive, as well in bank, as in their circuits. The sheriffs had the same power in their towns and county courts, and the office corresponded in all respects with the English sheriffalty. They had their chancery and exchequer answerable to the English, and the methods of proceeding in all actions, real and personal, were the same, without any variation, as the methods of proceeding in England. These courts, in short, were sisters of the courts of England. and in all respects their equals. The judges in Wales were equal with those in England; nor could the former receive any record sent by the latter. Writs of error must come out of Wales into parliament. In the eyes of the law, Wales was considered as an independent kingdom, ruled and ordered by its own laws and customs. Hence the courts of Westminster assumed no jurisdiction over it; they could not direct processes to the officers of the Welsh courts; they did not hold Wales to be subject to, or placed within, their jurisdiction; and hereupon is grounded the maxim, *Quod breve regis non currit in Walliam*. The king's writs runs not into Wales in all cases whatsoever. And, lastly, the king's courts at Westminster exercised no jurisdiction in these eight shires of Wales, either concurrent or superintendant; but the king's justices there were equal in dignity and power with the justices of England, and absolutely independent of them.

Edward I. allowed but two justices of assize for the whole Principality, one for the northern, and the other for the southern, division. The shires being divided into seigniories, had their courts baron, and courts leet; and the corporate towns had their courts of record. Out of all these courts, and also the sheriff's court and quarter sessions, matters were removable to the great sessions, and not elsewhere, by writ of *corpus cum causâ, certiorari, recordare*, false judgment, or error. To ingratiate himself with his new subjects, he allowed them, through a mistaken policy, to enjoy their liberties, and to hold their estates under

ancient tenures, and to bequeath them under the operation of gavel-kind. This intermixture of Welsh and English tenure was the source of vexatious litigation.

By the 29 Elizabeth, all Wales and the Marches were committed to the government of a lord-lieutenant, who had the authority to appoint deputy-lieutenants. She also added the puisne judges.

Of the Welsh jurisprudence of Edward I., the defects were immediately experienced. It possessed no control over those petty tyrants of Wales, the Lords Marchers, who were too powerful to be corrected by the ordinary course of justice. Their rapacity knew no bounds, and the venality and corruption of the judges were infamous. Hence it was often found necessary to have recourse to an extraordinary jurisdiction by the king himself, who, when the matter was of sufficient importance, held plea originally, and heard the cause sometimes in parliament, and sometimes by persons specially commissioned to try that particular cause. The causes which called for this extraordinary cognizance were generally the riots and tumults occasioned by these overgrown lords, together with disputes about jurisdiction, which were generally attended with great disorders. These weighty causes, after trials in parliament grew out of use, came to be determined by the king in council, or by such particular persons as he assigned for that purpose. And hence arose the establishment of a new court of law, called

The Council and President of the Marches of Wales.

Edward IV., King of England, perceived, with regret, when he was Earl of Wigmore, and Lord of Moelynaidd, the outrages committed in the Marches. Gratitude for services he received from the Welsh in the battle of Mortimer's Cross, and compassion for their sufferings, prompted him to digest and execute a plan which should put a check to these desultory enormities. With this view he instituted a court, which was holden in the castle of Ludlow, in the county of Salop, in the centre, as it were, of the Marches of Wales, with all the power, dignity, and splendour of of royalty. The superior members of this court were,—a lord president, a vice-president, a chief justice, and council, among which were the chief justice of Chester, with three other then-existing justices of Wales, representing its three principalities, and many of the nobility resident in the several counties bordering upon the Marches. Subordinate officers were,—a clerk of the council, clerk of the signet, keeper of the castle, gentleman porter, serjeants-at-arms, messengers, and a variety of others.

This court was erected, not by Act of Parliament, but by the king's sole authority. And the end, originally proposed by the institution, was to keep the Lords Marchers in order, and to exercise, as king's vicegerents, his sovereign jurisdiction over these sturdy subjects. And thus having gotten some footing in criminal matters, they began presently to enlarge their bounds, and thrust themselves into all civil causes. They therefore soon superseded the necessity of appealing to the king and privy council, to whom little or none of the Welsh business was henceforth delegated. Most causes, some, perhaps, of the highest consequence only excepted, were submitted to the cognizance of the President and Council of the Marches. The judges allowed them to hold plea in all actions at common law, as debt and trespass upon the case, under £50, in all causes of equity, and in all criminal causes. So great was the extent of business in this court, that more causes were dispatched in a term than in any court in England—above twenty causes have been moved in an afternoon. Perhaps, in addition to the reputed equity of its decisions, the inferiority of the established fees contributed to increase the multiplicity of its business. For all the motions and pleadings in one cause, in one term, the retained counsel received a fee of but five shillings. The superior members of this court were allowed six shillings and eightpence per day, and diet for themselves and servants.

As all human institutions in process of time degenerate from the original rectitude of their proceedings, so it befel this celebrated court; which, though at its first outset, and for some time after, public justice was administered impartially, fell at length into the commission of those corruptions and abuses which its establishment was intended to correct. The preamble to the Act of Parliament enacted for its dissolution, in the first year of the reign of William and Mary, stated that "the powers of the Lord President had been much abused, and that the institution had become a great grievance to the subject. Among these grievances were the malpractices of the attorneys and inferior officers of the court, whereby," as the record stated, "justice had lacked due execution, and the inhabitants had been sundry ways most grievously vexed and molested, as also by long delays of suits, and new exactions of fees, greatly impoverished, so that the court which in the beginning was erected for the ease and relief of the inhabitants, was become to them, through such abuses, most grievous and intolerable." The grievances alluded to may be specified under the following heads: this court adopted the practice of the Star Chamber, whereby the members of it became the sole judges of the law,

the fact, and the penalty; informations were allowed to be received instead of indictments, in order to multiply fines and pecuniary penalties; and a set of harpies, under the denomination of promoters and relators, equally hated by the good and bad, were encouraged, who by hunting out obsolete penalties, taking out writs of *capias*, and using other oppressive devices, continually harassed the subject, alarming the quieter sort of people by processes from London, and robbing the poorer by forced compositions.

A List of the Lords President of the Court and Council of the Marches, from the commencement of its Institution to its Dissolution.

A.D.	A.D.
1469. John Carpenter, Bishop of Worcester	1559. Sir John Williams, Lord Williams of Thame, Oxou
1482. Edward, Prince of Wales	1560. Sir Philip Sidney, Knight
1502. William Smith, Bishop of Lincoln	1577. John Whitgift, Archbishop of Canterbury
1513. Geoffrey Blythe, Bishop of Lichfield and Coventry	1580. Sir Philip Sidney, Knight, re-appointed
1525. John Vesey, Bishop of Exeter	1587. Henry, Earl of Pembroke
1535. Rowland Lee, Bishop of Lichfield and Coventry	1602. Edward, Lord Zouch
1543. Richard Sampson, Bishop of Chester	1610. Ralph, Lord Eure
1549. John Dudley, Earl of Warwick	1610. William, Lord Compton, Earl of Northampton—(Council, member of, Thomas Harley, Esq., of Brampton Bryan Castle)
1551. Sir William Herbert, Knight of the Garter	1669. Prince Rupert
1553. Nicholas Heath, Archbishop of York, and Chancellor of England	Richard, Lord Vaughan, Earl of Carberry
Thomas Young, Archbishop of York	1673. Henry, Marquis of Worcester
1555. Sir William Herbert, Knight, re-appointed	1684. Henry Somerset, Duke of Bedford
1556. Gilbert Browne, Bishop of Bath and Wells	Sir John Bridgman, Knight
	1688. Charles, Earl of Macclesfield

It is probable that the use of this court had been superseded, long prior to its dissolution, by the operation of the statute of 27 Henry VIII., cap. 26. From that time Wales became part of the realm of England, governed by the laws and statutes of England, administered by the king's justices, after the same form and fashion as is used in the shires of England. Out of the extent of the Marches were erected five new counties, Radnor, Brecknock, Monmouth, Montgomery, and Denbigh. Monmouth was afterwards annexed to England. In consequence of this statute, Wales is incorporated with England, and made part of the realm.

CHAPTER IV.

TITLES OF HONOUR; A LIST AND SOME ACCOUNT OF THE NORMAN LORDS OF THIS DISTRICT; EARLS OF RADNOR; NAMES OF THE SHERIFFS; A LIST OF THE KNIGHTS OF THE SHIRE.

In ancient times, the Lords or Earls of Fferllys, that is, the country lying between the Severn and the Wye, were also Lords of Moelynaidd. This latter title, together with the patrimony annexed, was retained by the descendants of the ancient Reguli of the district, not only long after the arbitrary and unjust cession which William Rufus, King of England, made of it to Ralph de Mortemer, Lord of Wigmore, but almost to the period of the final subjugation of Wales by Edward I. So long did this district persevere in its resistance to Norman encroachments; its last lord of British extraction, viz., Cadwallon ab Maelgon ab Cadwallon, having paid the debt of nature in the year 1234. The title of Lord of Moelynaidd, claimed, indeed, before, and nominally assumed, was then actually devolved upon, and the territory possessed by, the elder branches of the house of Wigmore, with whom they remained, with the occasional interruptions caused by treason and rebellion, till the time in which Edward, Duke of York, Earl of Marche, and Lord of Moelynaidd, grandson of the only surviving heiress of the house of Mortimer, having finally triumphed over the Lancastrian party, ascended the throne of England, under the title of Edward IV. Here follows a list of the Lords of Moelynaidd of the house of Wigmore:—

1087.—Ralph de Mortemer. According to *Domesday Book*, he possessed Pilleth, Norton.

1109.—Robert de Mortemer.

1154.—Hugh de Mortemer. He took Rhys ab Hywell prisoner, and slew in battle Meyric ab Madoc ab Riryd, and Meredudd ab Madoc ab Idnerth.

1171.—Reginald de Mortemer, who married Gwladus ddu, the only surviving child and heiress of Llewelyn ab Iorwerth, Prince of North Wales, and in her right was entitled to succeed to the throne of the Principality.

1263.—Roger Mortimer, Lord of Wigmore, and by right of inheritance Prince of Wales. He married Mawd, daughter of William de Braos, Earl or Lord of Brecknock, Buallt, Pain's Castle, Huntington, Radnor, &c. In the year 1242 this Roger built the castles of Cnwclas and Cefn-y-llys, and also the church of Presteigne. He likewise confirmed to Abbey Cwmhîr the grants of the lands with which Cadwallon, Lord of Moelynaidd, its

founder, had endowed it; and, in order to ingratiate himself with the natives, and to overawe their refractory disposition, resided occasionally in his castle of Cwmaron, in which he is even said to have been born. In right of his wife he became possessed of Buallt, Pain's Castle, and Radnor, in the plain of which latter place, a little below the town, he, together with Hugh de Saye, Chief Justiciary of Wales, received a signal defeat from Prince Rhys.

1281.—Edmund Mortimer, Lord of Wigmore. He was wounded in the battle of Buallt by the soldiers of the last Prince of Wales, and died soon after of his wounds in the castle of Wigmore.

1320.—Roger Mortimer, Lord of Wigmore. His immense estates were all confiscated, and Cantref Moelynaidd became a royal property.

1357.—Roger Mortimer. This young nobleman was of the king's body-guard in the battle of Cressy. Edward III., in the 29th year of his reign, restored him to the Earldom of Marche and Wigmore, and Lordship of Moelynaidd, and to all his grandfather's inheritances, honours, and estates, both in England and Wales. He possessed Radnor, Werthryinion, Cwmydauddwr, Cefn-y-llys, Pilleth, and Cnwclas, all in this district, and was one of the council of nine appointed to direct the business of the kingdom, during the minority of Richard II., King of England. —(1377.)

Edmund Mortimer, Earl of Marche and Wigmore, and Lord of Moelynaidd, married Philippa, daughter and heiress of Lionel, Duke of Clarence, second son of King Edward III., in whose right he was Earl of Ulster in Ireland, and had issue Roger and Edmund. King Richard II. announced Roger to be his successor; the parliament declared him heir to the crown,—(1397,) and the Duke of Gloucester, his uncle, proposed to give him immediate possession of the throne of England. This project he modestly declined. He was soon after made Lord-Lieutenant of Ireland, where he was slain in a skirmish by the natives. Edmund was killed in the battle of Pilleth, by Owen Glyndwr-dwy.—(1402). His nephew, a youth, and heir to the crown, was also taken prisoner by the Welsh chieftain, whom Henry IV., through jealousy of his just claims, detained in honourable custody at Windsor, and allowed not his name to be once mentioned in parliament.

Roger Mortimer, Earl of Marche, Ulster, and Wigmore, Lord of Trim, Clare, and Connaught in Ireland, and Lord of Moelynaidd in the Marches of Wales, married Eleanor, daughter and heiress of Thomas Holland, Earl of Kent, by whom he had issue Roger and Edmund.

Edmund, son of the above named Roger, was the last Earl of Marche and Lord of Moelynaidd of the house of Mortimer. He died without issue,—(1425). But his sister Anne, who had espoused Richard Plantagenet, Earl of Cambridge, transmitted her brother's immense estates, as well as claim to the crown, to her son Richard Plantagenet, Duke of York. He was slain in the battle of Wakefield,—(1460,) and succeeded by his son Edward, Duke of York, Earl of Marche, and Lord of Moelynaidd, who, in the following year, renewed the claim made by his father to the throne of England, achieved a decisive victory at Mortimer's Cross, in Herefordshire, principally by the assistance of his Welsh partizans, and was soon after proclaimed king, under the title of Edward IV.—(1461). His daughter Elizabeth was married to King Henry VII., and thereby became the mother of King Henry VIII.

We learn from *Domesday Book* that Radnor was selected by William I., the conqueror of England, to be his royal demesne, and from that circumstance obtained the distinguished title of *Honour*. How far it descended among the posterity of that monarch, or whether it was conferred on the person of Hugh Lasne, who, according to the same authority, claimed it under a promise said to have been made him by William Fitz Osborn, the great and first Earl of Hereford of the Norman race, is equally uncertain. It is, however, well known that, during some of the baronial wars, the town and castle of Radnor were possessed by Richard, Duke of Cornwall, and King of the Romans.—(1100).

It is, therefore, probable that Richard at that time united the Lordship of Radnor with the Dukedom of Cornwall, an alliance subsisting in the remotest period. Long, however, before the time of Richard, there existed Lords of Radnor, if not among the branches of the royal family of England, yet among the descendants of those who accompanied the Conqueror in his expedition. For Philip, *alias* Peter, de Braos, having espoused Bertha, daughter of Milo, Earl of Hereford, and grand-daughter of Bernard de Newmarche, the conqueror of the three cantrefs of Brecknockshire, was, in his wife's right, Lord of Brecknock, Buallt, and Radnor. He had issue William, Giles, and Reginald.

1. William de Braos was a Lord Marcher of immense estates, and consequently possessed great influence and power over the affairs of Wales. Devoid of principle, he joined and deserted the barons in their wars against King John, as his interest preponderated, and once mortgaged the castles of Brecknock, Hay, and Radnor to that monarch. Having invited some Welsh chieftains to an entertainment holden in his castle of Abergavenny, he violated the sacred laws of hospitality, and caused

them to be assassinated. He possessed, besides vast property in Brecknockshire, Monmouthshire, and Sussex, the castles of Colwyn, Pain's Castle, and Radnor, in this district, and the castle of Huntington, in Herefordshire. He married Eva, daughter of William Marshall, Earl of Pembroke, who had for her dower the Lordships of Abergavenny, Kington, Radnor, Knighton, &c. He endeavoured to atone for his numerous iniquities by bequeathing the tithes of the parish of Llanfihangel-nant-moelyn, in this county, to the Knights of St. John in Jerusalem; but the King of England, provoked at his atrocities, compelled him to flee into Ireland, and thence into France, where it is said he perished in great want and misery.

2. His brother Giles was consecrated Bishop of Hereford in the year 1200: a great warrior, and who had an active part in procuring the *Magna Charta*. Through his intercession, Pain's Castle, Elfael, Clun, and Knighton, were restored to Walter Fychan, son of Eineon Clyd, Lord of Elfael, who was murdered by the Normans, as he was returning from the splendid entertainment given by his father-in-law, Prince Rhys, in the castle of Aberteifi, in Cardiganshire. At his death, Giles left his large possessions to his younger brother Reginald,—(1215,) who married Gwladus ddu, daughter of Llewelyn ab Iorwerth, Prince of North Wales. This noble lady, surviving her husband, was espoused by Reginald Mortimer, Lord of Moelynaidd, who, in right of his wife, carried out of the family of de Braos a very considerable property in addition to his own. From this period, the Lords of Moelynaidd became Lords of Radnor.

1275.—Humphrey de Bohun, Earl of Hereford, espoused a daughter and co-heiress of William de Braos, in the reign of Edward I. He joined Roger de Mortimer against King Edward II.—(1321.)

1361.—Died, William de Bohun, Earl of Northampton, &c., who, by espousing the widow of Lord Edmund Mortimer, was Lord of Moelynaidd and Radnor.

1399.—Edmund Stafford, Earl of Buckingham, married a Bohun, who carried the Radnor property into that family.

1460.—The Bohun property was divided into two shares; one remained in the house of York, and the other was distributed among the Buckingham family.

Earls of Radnor.

The first Earl of Radnor was John Robarts, Lord Robarts of Truro, in the county of Cornwall. He was created in the year 1679, and was succeeded by his grandson Charles Robarts, in the

year 1685, who, dying in 1723, was succeeded by his nephew Henry. He died in the year 1741, and the last Earl of Radnor of this name and family was his cousin, John Robarts. The title being extinct in the year 1757, was restored in the person of William Pleydell Bouverie, who was created Earl of Radnor September 28, 1765, and, in default of issue, the title of Earl of Radnor was to descend to the heirs male of his father. His lordship married, January 14, 1748, Harriet, only daughter and heir of Sir Mark Stuart Pleydell, Bart., who left his estate to his lordship, directing each person enjoying the same to use the name of Pleydell Bouverie. By this lady, he had issue Jacob, who, on his father's death, on January 28, 1776, succeeded to the title, and was the second Earl of Radnor of that name. He was born March 4, 1750, and married, January 23, 1777, Anne, daughter and co-heir of Anthony Duncombe, Lord Feversham, by whom he had issue William, Viscount Folkstone, who, born May 11, 1779, married, October 3, 1800, Catherine Pelham Clinton, only child of Henry, Earl of Lincoln, eldest son of the second Duke of Newcastle, by whom he has several children.

The family of Bouverie is of ancient and honourable extraction in the Low Countries. The first of this name that settled in England was Lawrence des Bouveries, whose grandson William was created a baronet by Queen Anne, February 19, 1714, whose second son, Sir Jacob, having succeeded to the baronetage, changed his name by Act of Parliament from Des Bouveries to Bouverie, and was by George II., June 29, 1747, created Lord Longford, Baron Longford, and Viscount Folkstone. He married Mary, daughter and heir of Bartholomew Clarke, Esq., of Northamptonshire, by whom he had William Pleydell, the first Earl of Radnor of that name.

A List of Sheriffs.¹

HENRY VIII.

A.D.

- 1544. John Baker, Presteigne
- 1545. James Vaughan, Hargest
- 1546. John Bradshaw, Presteigne

EDWARD VI.

- 1547. Richard Blick, New Radnor
- 1548. Peter Lloyd, Boultonbrook
- 1549. Rhys Gwillim, Aberedw
- 1550. Sir Adam Milton, Salop
- 1551. Thomas Lewis, Harpton
- 1552. James Price, Monachtu

MARY.

A.D.

- 1553. Griffith Jones, Trewern
- 1554. Edward Price, Knighton
- 1555. Sir Adam Milton, Salop
- 1556. John Bradshaw, Presteigne
- 1557. Peter Lloyd, Boultonbrook

ELIZABETH.

- 1558. John Bradshaw, Presteigne
- 1559. Stephen Price, Pilleth
- 1560. Evan Lewis, Gladestry
- 1561. John Knill, Knill

¹ We hope that some of our Radnorshire members may be able to supply the deficiencies, and give the continuation, of this list, as well as of the succeeding one.
—ED. ARCH. CAMB.

A.D.

- 1562. Sir Robert Whitney, Whitney
- 1563. Morgan Meredith, Llynwent
- 1564. John Price, Monachtu
- 1565. Evan Lewis, Gladestry
- 1566. Robert Vaughan, Winforton
- 1567. Griffith Jones, Llowes
- 1568. John Bradshaw, Presteigne
- 1569. Edward Price, Knighton
- 1570. Lewis Lloyd, Boultibrook
- 1571. Robert Vaughan, Presteigne
- 1572. David Lloyd Meredith, Nantmel
- 1573. William Lewis, Nash
- 1574. James Price, Monachtu
- 1575. Edward Price, Knighton
- 1576. John Price, Monachtu
- 1577. John Price, Pilleth
- 1578. Evan Lewis, Gladestry
- 1579. Hugh Lloyd, Bettws
- 1580. Roger Vaughan, Clyro
- 1581. Lewis Lloyd, Boultibrook
- 1582. Rhys Lewis, Gladestry
- 1583. Thomas Wigmore, Shobdon
- 1584. Evan Lewis, Gladestry
- 1585. Morgan Meredith, Llynwent
- 1586. Thomas Hankey, Ludlow
- 1587. Lewis Lloyd, Boultibrook
- 1588. John Weaver, Stepleton
- 1589. John Bradshaw, Presteigne
- 1590. Edward Price, Knighton
- 1591. Hugh Lloyd, Bettws
- 1592. Evan Lewis, Gladestry
- 1593. Peter Lloyd, Stocking
- 1594. Thomas Price, Knighton
- 1595. Humphrey Cornewall, Stanage
- 1596. Edmund Vinsalley, Presteigne
- 1597. Clement Price, Coedgwgan
- 1598. Thomas Wigmore, Shobdon
- 1599. James Price, Monachtu
- 1600. Richard Fowler, Abbey Cwmhîr
- 1601. James Price, Pilleth
- 1602. Lewis Lloyd, Boultibrook

JAMES I.

- 1603. Edward Winston, Presteigne
- 1604. John Bradshaw, Presteigne
- 1605. Humphrey Cornewall, Berrington
- 1606. Evan Vaughan, Bugaildu
- 1607. John Townshend, Ludlow
- 1608. — Whitney, Whitney
- 1609. Sir Robert Harley, Brampton
- 1610. John Vaughan, Kinnersley
- 1611. Hugh Lewis,
- 1612. Thomas Powell, Cwmydauddwr
- 1613. James Price, Pilleth
- 1614. John Lloyd, Bettws
- 1615. Richard Fowler, Abbey Cwmhîr
- 1616. Robert Whitney, Whitney
- 1617. Richard Jones, Trewern
- 1618. Ezekiel Beestone, Walton

A.D.

- 1619. Samuel Parker, Ludlow
- 1620. Hugh Lewis, Harpton
- 1621. Humphrey Cornewall, Brampton
- 1622. Allen Currard, Presteigne
- 1623. Thomas Rhys, Dissersht
- 1624. John Read, Presteigne

CHARLES I.

- 1625. Humphrey Walcot, Walcot
- 1626. Richard Fowler,
- 1627. Evan Vaughan, Bugaildu
- 1628. Robert Weaver, Aylmstry
- 1629. Griffith Jones, Presteigne
- 1630. William Vaughan, Llowes
- 1631. John Maddocks,
- 1632. James Philipps, Llan
- 1633. Roderic Gwynne, Llanelwedd
- 1634. Richard Rodd, Rodd
- 1635. Nicholas Meredith, Presteigne
- 1636. Morgan Vaughan, Bugaildu
- 1637. Morris Lewis, Stones
- 1638. Evan Davies, Llanddewi
- 1639. Brian Crowther, Knighton
- 1640. Robert Williams, Caebalfa
- 1641. John Powell, Stanage
- 1642. William Latchard, Bettws
- 1643. Hugh Lloyd, Caerfagu
- 1644. Hugh Lloyd, Caerfagu
- 1645. Brian Crowther, Knighton
- 1646. Thomas Weaver, Aylmstry
- 1647. Robert Martin, New Radnor
- 1648. Robert Martin, Jun., New Radnor

INTERREGNUM.

- 1649. Henry Williams, Caebalfa
- 1650. Nicholas Taylor, Presteigne
- 1651. John Danzey, Gladestry
- 1652. John Will,

OLIVER CROMWELL.

- 1653. John Walsham, Knill
- 1654. Samuel Powell, Stanage
- 1655. Richard Fowler, Abbey Cwmhîr
- 1656. John Davies, Monachtu
- 1657. James Price, Pilleth

RICHARD CROMWELL.

- 1658. Thomas Lewis, Harpton
- 1659. Thomas Lewis, Harpton

CHARLES II.

- 1660. Evan Davies, Llanddewi
- 1661. John Walcot, Walcot
- 1662. — Lewis, Hindwell
- 1663. Henry Williams, Caebalfa
- 1664. Thomas Eaglestone, Presteigne
- 1665. Nicholas Taylor, Heath
- 1666. Robert Martin, New Radnor
- 1667. Andrew Philipps, Llanddewi

A.D.

- 1668. Ezekiel Beestone, Walton
- 1669. Roger Stephens, Knowle
- 1670. John Walsham, Knill
- 1671. John Richards, Evanjobb
- 1672. Edward Davies, Llanddewi
- 1673. James Lloyd, Kington
- 1674. William Whiteombe, London
- 1675. William Probert, Llanddewi
- 1676. Robert Cuttler, Farrington
- 1677. Richard Vaughan, Monmouth
- 1678. Hugh Powell, Cwmellan
- 1679. Thomas Vaughan, Bugaildu
- 1680. Henry Probert, Llowes
- 1681. Henry Mathews, Lantwardine
- 1682. Evan Powell, Llanbister
- 1683. Thomas Lewis, Harpton
- 1684. John Davies, Coedglasson

JAMES II.

- 1685. Samuel Powell, Stanage
- 1686. Henry Davies, Graig
- 1687. William Taylor, Norton
- 1688. Nicholas Taylor, Heath

WILLIAM III.

- 1689. Richard Vaughan, Clyro
- 1690. John Fowler, Bron-y-dre
- 1691. William Probert, Llanddewi
- 1692. Thomas Vaughan, Bugaildu
- 1693. Hugh Lewis, Hindwell
- 1694. Robert Cuttler, Street
- 1695. Thomas Lewis, Nantgwyllt
- 1696. William Fowler, Grainge
- 1697. Thomas Lewis, Harpton
- 1698. Thomas Williams, Caebalfa
- 1699. Walter Davies, Ludlow
- 1700. Edward Price, Boultribrook
- 1701. John Waddeley, Hereford

ANNE.

- 1702. John Read, Montgomery
- 1703. — Price, Presteigne
- 1704. Morgan Vaughan, Bugaildu
- 1705. David Morgan, Coedglasson
- 1706. Edward Howarth, Caebalfa
- 1707. Adam Price, Boultribrook
- 1708. Hugh Gough, Knighton
- 1709. William Chase, London
- 1710. Charles Hanmer, Llanddewi
- 1711. Charles Walcot, Walcot
- 1712. Jonas Stephens, Bessbrook
- 1713. Roger Tonman, Vron

GEORGE I.

- 1714. Walter Price, Cefnbwll
- 1715. Edward Fowler, Abbey Cwmhîr
- 1716. John Clarke, Blaiddfa
- 1717. John Miles, Evanjobb
- 1718. Marmaduke Gwynne, Garth

A.D.

- 1719. Hugh Powell, Cwmellan
- 1720. Fletcher Powell, Downton
- 1721. Nicholas Taylor, Heath
- 1722. Charles Hanmer, Llanddewi
- 1723. Giles Whitehall, Moor
- 1724. Hugh Morgan, Bettws
- 1725. Folliot Powell, Stanage
- 1726. Edward Burton, Vronlâs
- 1727. Edward Shipman, Bugaildu

GEORGE II.

- 1728. Henry Williams, Skynlâs
- 1729. Harford Jones, Kington
- 1730. John Tyler, Dilwyn
- 1731. Stephen Harris, Bessbrook
- 1732. Thomas Holland, Llangunllo
- 1733. Thomas Gronous, London
- 1734. Matthew Davies, Presteigne
- 1735. John Clarke, Blaiddfa
- 1736. John Williams, Skreen
- 1737. John Jones, Trevannon
- 1738. Sir Robert Cornewall, Berrington
- 1739. Henry Howarth, Caebalfa
- 1740. Mansel Powell, Yerdisley
- 1741. Edward Price, Boultribrook
- 1742. Thomas Hughes, Gladestry
- 1743. Peter Rickards, Evanjobb
- 1744. William Wynter, Brecon
- 1745. William Ball, Kington
- 1746. Henry Williams, Skylâs
- 1747. John Patteshall, Puddleston
- 1748. John Warter, Kington
- 1749. Morgan Evans, Llanbarrhyd
- 1750. Hugh Gough, Knighton
- 1751. Francis Walker, Vernyhall
- 1752. Thomas Vaughan, Bugaildu
- 1753. Richard Lloyd, Llanbadarnfynydd
- 1754. John Bishop, Gladestry
- 1755. William Go—, Kingwood
- 1756. John Lewis, Presteigne
- 1757. John Evans, Cwmydauddwr
- 1758. Daniel Davies, Llanbadarn fawr
- 1759. David Stephens, Nantmel
- 1760. John Daykins, Llanbister

GEORGE III.

- 1761. John Evans, Llanbarrhyd
- 1762. Evan Vaughan, Llwynnadoc
- 1763. James Williams, Trawley
- 1764. James Broon, Ewithington
- 1765. Sir Hans Fowler, Abbey Cwmhîr
- 1766. Samuel Bevan, Newchurch
- 1767. Sir John Meredith, Brecon
- 1768. John Trumper, Michaelchurch
- 1769. James Watkins, Clifford
- 1770. Marmaduke Gwynne, Garth
- 1771. Charles Gore, Ty-fannor
- 1772. William Whiteombe, Clyro
- 1773. Bernard Holland, Llanbister

A.D.

1774. Walter Wilkins, Maeslough
 1775. John Griffiths, Kington
 1776. Richard Davies, Llanstephen
 1777. William Powell, Llanwrthwl
 1778. Harford Jones, Presteigne
 1779. Jonathan Field, Llanbadarn fynydd
 1780. Thomas Cook, Ludlow
 1781. Jonathan Bowen, Knighton
 1782. Thomas Bevan, Skynlâs
 1783. Thomas Price, Clascwin

A.D.

1784. Buthe Shelley, Michaelchurch
 1785. James Price, Clyro
 1786. Bridgwater Meredith, Clyro
 1787. John Price, Penybont
 1788. Bell Lloyd, Boultibrook
 1789. Thomas Duppa,
 1790. Francis Garbett, Knill
 1797. Percival Lewis, Downton
 1803. M. H. T. Gwynne, Llanelwedd

A List of Members of Parliament for the County of Radnor.

CHARLES II.

A.D.

1660. Sir Richard Lloyd
 1661. Sir Richard Lloyd
 1678. Rowland Gwynne, Esq.
 1681. Rowland Gwynne, Esq.

JAMES II.

1685. Richard Williams, Esq.
 1688. Sir Rowland Gwynne

WILLIAM III.

1690. John Jefferies, Esq.
 1695. John Jefferies, Esq.
 1698. Thomas Harley, Esq.
 1701. Thomas Harley, Esq.

ANNE.

1702. Thomas Harley, Esq.
 1705. Thomas Harley, Esq.
 1708. Thomas Harley, Esq.
 1710. Thomas Harley, Esq.
 1713. Thomas Harley, Esq.

GEORGE I.

A.D.

1714. Sir Richard Fowler.
 1722. Sir Humphrey Howarth

GEORGE II.

1727. Sir Humphrey Howarth
 1734. Sir Humphrey Howarth
 1741. Sir Humphrey Howarth
 1747. Sir Humphrey Howarth
 1754. Sir Humphrey Howarth

GEORGE III.

1761. Lord Caernarvon
 1768. Chase Price, Esq.
 1774. Chase Price, Esq.
 1780. Thomas Johnes, Esq.
 1784. Thomas Johnes, Esq.
 1790. Thomas Johnes, Esq.
 1796. Walter Wilkins, Esq.
 1802. Walter Wilkins, Esq.
 1807. Walter Wilkins, Esq.
 1812. Walter Wilkins, Esq.
 1818. Walter Wilkins, Esq.

(To be continued.)

LLANDRILLO YN RHOS.

THIS parish is on the eastern side of the district of Rhos, and lies within the limits of the county of Denbigh. The village and church are on the slope of the hill called Bryn Eurian, a short distance from the sea, on the shore of which lies Capel Trillo, already described in the pages of this Journal, (i. Third Series, p. 182.) According to the highly probable theory of Professor Rees, in his *Welsh Saints*, this parish formed one of the oldest ecclesiastical divisions of the district; because several chapelries, now independent benefices, were originally attached to it, as we learn from Ecton, in his *Thesaurus*, and from the Professor's own work. In the latter we find the following enumeration of these chapelries, with the names of the saints belonging to the feasts of their dedications:—

“Llandrillo yn Rhos, or Dinerth; *Trillo*.—Llanelian; *Elian*.—Llansantffraid Glan Conwy, or Diserth; *Ffraid*.—Capel Santffraid; *Ffraid*.—Llysfaen (Caernarvonshire); *Cynfran*.”

Of these four chapelries the third no longer exists; and the circumstance of the fourth being in a different county shows that the ecclesiastical division of this district into parishes took place before that of Wales into counties. Professor Rees quotes the following passage from Edwards' edition of Willis' *St. Asaph*:—

“Llanelian, Llansantffraid, and Llysfaen are supposed to have been chapels of ease of this parish, because the Rector and Vicar have a share of the tithes each.”

The name of Dinerth seems to be older than that compounded of the name of the patron saint; and it shows, what the position of the place renders probable, that a village of this name existed here at a very early period. A farm house, situated a little to the westward of the church, is still called Dinarth Fawr. It is a locality peculiarly well adapted for a small secure port, sheltered from all winds, except the north-east, and where, even now, a trade of some value is carried on in limestone and timber.



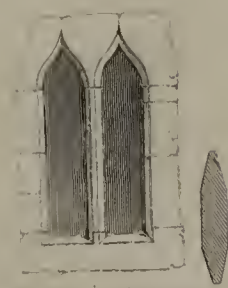
P. Kennedy del.

St. Andrew's Church Llanbrydrol

restored 1856

St. Andrew's Tower

W side of Tower



Lower 12' 6" Square
Orientation of Church E. & W.

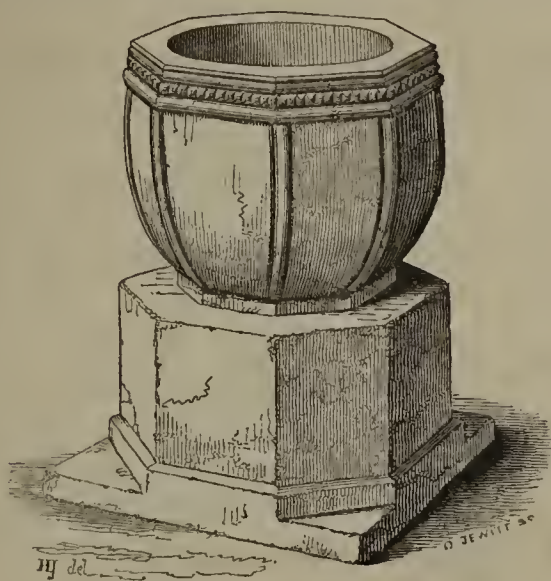
Double Loop Window
E side of Tower

H. del.

J. H. Leckham del.

We learn from Rees' *Welsh Saints*, that St. Trillo, who flourished about the middle of the sixth century, was the son of Ithel Hael. There is another church called after him in the Vale of Edeirnion, Merionethshire. His festival occurs on the 16th of June.

The church, which is now in process of reparation, by H. Kennedy, Esq., consists of two aisles, separated by four arches of Late Perpendicular style. In the north wall of the north aisle are traces of other arches, indicating that a chapel was either erected here, or was intended to be joined on. In each of the aisles are large five-light eastern windows, of a design similar to those at Whitchurch, near Denbigh.—(*Archæologia Cambrensis*, ii. Third Series, p. 224.) The south windows are of three lights; and only a loop occurs in the north wall. The



Font at Llandrillo yn Rhos.

font is an octagonal basin, of rather unusual design, standing on a base more recent than itself; and it would seem to belong to an edifice earlier than that which now exists.

The timbering of the roof of the north aisle is of a plan not commonly found in churches of this date, though,

from its simplicity and facility of construction, it is frequently met with in churches of the present day. The main-beams of the principals have a tie-beam at more than half their altitude, and athwart this tie-beam two springers, or subsidiary beams, starting half way down between the tie-beam and the top of the wall, run up, cross each other above the tie-beam, and then fasten themselves into the principals. A series of three quadrilaterals above three triangles is thus formed, all strongly pegged together, light in appearance, and sufficiently rigid to have stood, perhaps for three centuries.

On a slab occurs the following inscription, of the sixteenth century:—

+	HIC	JACET	EDNEVED	QVON	DAM VIC ARIVS DE DYNEVRT C ⁹ ANME
	PRO	PICIETVR	DEVS	AMEN	
	ANME	C ⁹	DYNEVRT	ARIVS DE DYNEVRT C ⁹ ANME	

This inscription is curious, not only for recording the name of the ecclesiastical personage, but also for preserving the ancient name of the parish.

One of the most remarkable features of the building is the Tower, at the west end of the north aisle. In its walls are loops, with ogee heads; it has a watch-place at the head of its staircase, and the battlements are stepped in the Irish fashion, parallel examples of which occur at Llanbeblig, in Caernarvonshire, and Llanarth, in Cardiganshire; but, with these exceptions, this kind of battlement is hardly met with in Wales.

On the hill side, a little above the church, are the remains of an ancient mansion, called Llys Eurian, consisting of a few “ivy mantled” walls, with the traces of the courts and rooms still to be made out. A fire-place, surmounted by a tall chimney, still exists, and has been lately repaired,—not, however, in the best archæological taste. There is a tradition in the neighbourhood that the perpetuation of a family in that district depends on

the standing of the chimney in question. These remains are of the Tudor period, though there is one small doorway probably of the fourteenth century.

On the summit of Bryn Eurian still exists a British fortified post, with encircling wall, tumuli, and road of approach; but a detailed and illustrated description of this is reserved for a future occasion.¹ H. L. J.

ARVONA MEDIÆVA.

No. XI.

LLANRHOS, OR EGLWYS YN RHOS.



Bell Gable at Eglwys yn Rhos.

THIS parish lies on the isthmus which connects the promontory of Gogarth with the mainland. It occupies

¹ For full information as to all the history and traditions of this district, reference should be made to the *History of Aberconwy*, by the Rev. Robert Williams, M.A., a scarce and valuable work.

the rocky portion of the ground, and the village, with the church, lies barely sheltered from the western gales by the rising ground of Diganwy. The name "Rhos" indicates that the district lay waste within the reach of historical record; and, judging from the name of the patron saint of the church,—St. Hilary,—a Norman, not a British saint, it may be inferred that the parish was not formed until after the Norman Kings of England had carried forward their arms from the banks of the Dee to those of the Conwy. Llanrhos is the ancient name of the parish, according to the tradition of the locality, and Eglwys yn Rhos is its more modern denomination, in the opinion of the learned historian of Aberconwy; still the omission of the saint's name, and the fact of that name being a foreign one, show something exceptional in the ecclesiastical history of the district.

The parish church, which stands in the middle of the village, in a beautiful situation a little below the escarpment of the rocks of Gloddaeth, is a small building of a cruciform plan. The northern and southern arms of the cross can, however, hardly be called transepts; they are, rather, chapels added on to the building, consisting of a single aisle and chancel.

The oldest part of the church, ascertainable by the style of any sculptured portion, is the eastern wall of the north chapel; but most likely the main body of the walls of the nave is of at least equally remote date. In this chapel there is an eastern window of two lights, of the Decorated period, with ogee heads to the lights, trifoliated, remarkably tall and acute. The other windows were, until lately, of the fifteenth and sixteenth centuries, but several new ones have been inserted during repairs of recent date. The bell gable is of rather peculiar design, simple, yet highly effective; and the corbelling by which it is supported is not of common occurrence in this part of Wales.

H. L. J.

A BRIEF NOTICE OF MANX CIVIL AND ECCLESIASTICAL HISTORY.

THERE are several points of extreme interest in the civil and ecclesiastical history of the Isle of Man which are not generally known. The following notice is compiled chiefly from the *Annals of Ulster*, the *Annals of the Four Masters*, Rymer's *Fœdera*, the Harleian MSS., Sacheverell's *History of the Isle of Man*, the *Chronicon Manniæ*, and Seacome's *History of the House of Stanley*.

It is doubtful if the Romans ever occupied the Isle of Man. The Roman altar at Castletown was removed thither from the Roman station near Ellenborough, in Cumberland. Coins of Germanicus and Agricola are *said* to have been found at Castletown.

Druidism prevailed there till probably the middle of the fifth century. Perhaps the name of the island (anciently common to it and Anglesey) was derived from its presumed peculiar sanctity as *the island residence of the holy wise men*.—(Compare the Sanscrit *Mân* with *Menu*, *Minos*, *Menes*, *Manach*, and *Monk*.) The Norwegians, as appears from a Runic inscription at Kirk-michael, called it Maun. Maune was one of the names of St. Patrick.

St. Patrick is considered by the Manx as their apostle. He left Germanus first Bishop of Man, A.D. 447. The Bishopric of Man is thus the oldest existing in the British Isles. The Hyberno-Scotch were in occupation of the island till the seventh century, and it was esteemed such a seat of learning that Scotch Princes were educated there, under its bishops. Welsh Princes held the sovereignty from the middle of the seventh century till it was wrested from them by Harald Haarfagr and the Vikingr. Orry, or Erik, a Dane, gave it the Scandinavian constitution, (still subsisting,) in the year 920. A fresh dynasty was established by Goddard Crovan, in 1077, partially interrupted by the terrific invasion of Magnus Barefoot, who, in 1100, united the sees of Man and Sodor (the Sudoer, Sudoreys, or *Southern Islands*, i.e. Iona, Mull, and the adjacent isles.) The union of the sees, and the royal line of Goddard Crovan, continued till the Scottish conquest, in 1270. Sir William de Montacute conquered the isle from the Scots, 1344, claiming the crown partly in his own right, and partly in that of his wife, a descendant of Olave the Black, of the race of Goddard Crovan. Their son, Sir William de Montacute, sold his rights to William Scrope, Earl of Wiltshire, 1393, but on his attainder they passed to the crown of England, and Henry

IV. ultimately granted the isle to Sir John Stanley, in 1406. It continued in the Stanley family till the death, in 1735, of James, tenth Earl of Derby, who had given to the island, through the exertions of Bishop Wilson, in 1703, the Act of Settlement, considered as the Manx *Magna Charta*. The male line failing, the lord's rights in the island passed, through Charlotte, Baroness Strange, into the Athol family, and thence, by purchase from John Duke of Athol, in 1765, to the British crown. The act for this purchase has been named the Act of Revestment.

The Isle of Man is no part of the kingdom of Great Britain and Ireland. It has its own legislature, consisting of the House of Keys, (Manx, *Kiare-as-feed*, four-and-twenty,) the Council of the Isle, and the Queen in Council.

Its succession of bishops has continued from the first unbroken. Thomas Stanley, who was bishop before the Reformation, and was deprived by Henry VIII., was restored by Mary, and continued till his death under Elizabeth. During the commonwealth the see was vacant, but, at the restoration, Samuel Rutter, who had been archdeacon, was consecrated bishop. These different events may be traced in the subjoined "Catalogue of Kings." The ancient arms of the Isle of Man were, a "ship in her ruff;" these were changed to "three legs with the mottoe *Quocunque jeceris stabit*," after the Scottish conquest. The ancient arms of the Bishopric of Sodor and Man were, St. Columba (Maughold?) in a coracle, over head a blazing star. At present, and since the Scottish conquest, they are, *Gules*, the Virgin Mary, on three ascents, with her arms extended between two pillars, supporting on the dexter a church, all proper, in base the present arms of the island, and surmounted by a mitre.

Subjoined is a chronological list of the Kings, Lords, and Bishops of Man, with the contemporary English Sovereigns.

A CATALOGUE OF THE KINGS OF MAN, WITH CONTEMPORAY BISHOPS AND ENGLISH SOVEREIGNS.

COMPILED BY THE REV. J. G. CUMMING, M.A., F.G.S.

A.D.		English Sovereigns.	
Bishops.		A.D.	
444	St. Patrick converts the Manx	440	<i>Mannanan Beg Mac-y-Lheir</i> reigns in Man, a reputed magician
447	Germanus first Bishop of Man	520	<i>Maclgwyn</i> , nephew to King Arthur, conquers the Isle from the Scots, and is succeeded by his son
485	Conindrius	560	<i>Rhân</i> , who was defeated by Aidun M'Gabhran, who appoints first,
498	Romulus	581	<i>Brennus</i> , his nephew, viceroy in Man, and secondly, his own son
518	Maughold	594	<i>Eugenius</i> , whose three sons, Ferquard, Fiacre and Donald were educated under Conanus, the then Bishop of the Isle, but in the year
540	Lomanus	624	<i>Edwyn</i> King of Northumberland took it from the Scots, but was again expelled by
570	Conchan	650	<i>Cadwallon</i> , Prince of Wales, after whom we have in succession
600	Rooney	676	<i>Cadwalader</i> , his son
648	Conanus	703	<i>Edwal</i> , his son
?	Contentus	720	<i>Roderic Moelwynoc</i> , his sons
?	Baldus	755	<i>Howell</i> Cynan Tindaethwy
?	Malchus	817	<i>Merfyn Frych</i> = <i>Essylt</i>
		843	<i>Roderic Mawr</i> (the Great)
		877	<i>Cadell</i> Aberfyn <i>Anarawd</i>
		888	<i>Harald Haarfagr</i> having made himself supreme in Norway,
			Egbert, 827
			Ethelwulf, 837
			Alfred, 872

seized upon the Orkneys, and Sudreyjar, and ultimately the Isle of Man, where he left as viceroy, or jarl,

890 *Ketil*, who shortly afterwards declared himself independent, and transmitted the kingdom to his son
 892 *Helgi*, who dying was succeeded by his son
 894 *Thorstein*, whom the native chiefs rising in rebellion expelled, and in his place succeeded

895 *Nial*, or Niel, after whom came his nephew
 914 *Anlaf* (or Olave?), but about the year

920 *Gorree*, or Orry (Erik?), the Dane landed at the Lhane, in the north of the island, and quietly got possession of the throne. He is the reputed founder of the House of Keys and of the Tynwald Court. He also divided the island into the six sheadings. His son

947 *Guthred*, or Godröd, founded Castle Rushen, succeeded by his sons

954 *Reginald*

960 *Olave*

? *Allan*, or Olain—(Fingall and Goddard?)

973 *Macon*, or Hacon, son of Harald, King of Dublin. He gave to the Isle of Man its ancient arms, the device of a ship, and was succeeded by his brother

986 *Goddard*

996 *Reginald*, succeeded by his nephew

1004 *Suibne*

1034 *Harald*

1040 *Goddard*, son of Sygtrig, King of the Danes in Dublin

1076 *Fingall*, who was slain in battle at Skyhill, near Ramsey, together with Sygtrig M'Olave, King of Dublin, by

1025 Brandinus
 1050 Roolwer of Rolf
 1065 William
 1077 Aumond M'Olave

} Danish Bishops.

Edward I. 901

Athelstan, 925

Edred, 947

Edwy, 955

Edgar, 959

Edward II., 975

Ethelred II., 978

Edmund Ironside, 1016

Canute, 1017

Harold I., 1036

Hardicanute, 1039

Edward the Confessor, 1041

William the Conqueror, 1066

William Rufus, 1087

1077 *Goddard Crovan*, son of Harold the Black, of Iceland, during whose reign *Magnus Barefoot*, King of Norway, seizes the kingdom of Man, and appoints as his viceroy Outher, who was deposed and slain by the natives. Magnus returned in 1098, but was killed at Moichaba in 1103

Henry I., 1100

1104 *Lagman*, who vacated the throne, aiming at the throne, and died in the Holy Land, 1111 } is conquered and mutilated } by Lagman

Reginald and his two brothers kill their uncle Olave, 1154

Stephen, 1135

1111 *Olave I.*, surnamed *Kleining*, being under age, *Dopnald M'Tade* acts as regent, and is expelled in 1114. He married *Affrica* daughter of *Fergus* of Galloway, and granddaughter of *William Rufus*. He founded *Rushen Abbey*, 1134

1151 John of Sais

1154 Gamaliel, English

Henry II., 1154

1154 *Goddard II.*, or *Godred*, is defeated by *Somerled*, Prince of *Argyle*, and loses the *Isles* 1156. Loses also Man 1158. Returns and defeats his illegitimate brother *Reginald* 1164. Married to *Fingala*, daughter of *M'Lauchlan King* of *Ireland*

1181 Reginald, Norwegian

1190 Christian of Argyle

1195 Michael, Manx

1203 Nicholas de Meux

Richard I., 1189

1188 *Olave II.* is kept out of his kingdom by his illegitimate brother *Reginald* } *Affrica* married to *John de Courcy*, Earl of *Ulster*. } Foundress of the Abbey of:

1216 Reginald, nephew to Olave I.	till 1229. He died 1237. S. Maria de Jugo Domini.:	John, 1199
1226 John Haarfarsön	Reginald, Ivar, and a daughter, were illegitimate children of Godred II. Reginald usurps the kingdom 1188, of which he makes a pretended surrender to Pope Honorius 1219.	
1230 Simon commenced Peel Cathedral	1237 <i>Harald</i> is drowned in 1248, with his wife Cecilia, daughter of Haco, and Laurence, Bishop-elect	Henry III., 1216
1247 Lawrence	1248 <i>Reginald</i> , slain by the knight Ivar Africa, Hæres de Connaught. 1305, makes over her presumed right to the crown to Sir Simon de Montacute	Godred Don Harald seizes the kingdom 1250, is cast into prison by Haco, who appoints Ewan Konongr as jarl, whom the Manx reject
1252 Richard, (English,) consecrated the Abbey Church of St. Mary of Rushen	1252 <i>Magnus</i> , last of the legitimate race of Godard Crovan, died 1265	
1275 Marcus, (Scotch)	1265 <i>Mary</i> , married to the Earl of Strathern, and then to Sir Simon de Waldebeof	Edward I., 1272
1298 Onanus	1270 <i>Scottish conquest of Man</i> .—From this period till 1344 the rival parties of Bruce and Baliol alternately got possession, and the Kings of England made pretended grants of it to various favourites	Edward II., 1307 Edward III., 1327
1303 Maurtius	1344 <i>Sir William de Waldebeof</i>	
1305 Allen of Galloway, Vicar of Arbory	Mary, = Sir William de Montacute, Earl of Salisbury, married to Sir bury, who conquered the Isle from the	
1321 Bernard, Scotch		
1334 Thomas, Scotch		
1348 William Russel, consecrated by Pope Clement VI.		

1374 John Duncan, (Manx)	William de Montacute	Scotch, 1344, and mortgaged it for seven years to Anthony Beck, Bishop of Durham, and Patriarch of Jerusalem	Richard II., 1377
1380 Robert Waldby. Sodor and Man separated	1388 Sir William de Montacute,	Earl of Salisbury, who sold his right to the crown to	
	1393 William Scrope, Earl of Wiltshire,	who was put under attainder and beheaded by	
	1399 Henry IV.,	who made a grant of it to	Henry IV., 1399
1402 John Sprotton	1400 Henry Percy Earl of Northumberland,	on whose attainder the king granted it to	
	1406 Sir John Stanley,	married Isabel, daughter of Sir Thomas Latham	
	1414 Sir John Stanley,	married Isabel, only daughter of Sir John Harrington	Henry V., 1412
	1432 Sir Thomas Stanley,	created Baron Stanley in 1456	Henry VI., 1422
1429 Richard Pulley	1460 Thomas Stanley,	created Earl of Derby in 1485, married first to Eleanor, fourth daughter of Richard Nevil Earl of Salisbury, and then secondly to Margaret, widow of the Earl of Richmond, and mother to Henry VII.	Edward IV., 1461
1448 John Green	Thomas, Richard, George, William, Edward, James,	died married died died young young only	Edward V. and Richard III., 1483
1452 Thomas Burton	Joan, young	daughter of John Lord Strange of Knocking	Henry VII., 1485
1481 Richard Oldham	1505 Thomas Lord Strange,	second Earl of Derby, on whose	Henry VIII., 1509
1487 Huan, Evan, or John Hesketh	decease, 1521, the island was in custody of a commission, consisting of the Bishop, the Lieutenant-Governor, and Cardinal Wolsey, during the minority of his son		
	1528 Edward, third Earl of Derby, who lived in the reigns of		
1542 Thomas Stanley, deposed			
1545 Robert Ferrar, Martyr			
1546 Henry Mann			

1556 Thomas Stanley restored	Henry VIII., Edward VI., Mary I., and Elizabeth, and died in 1572	Edward VI., 1547
1571 John Salisbury		Mary I., 1553
1577 John Merrick		Elizabeth, 1558
	1572 <i>Henry</i> , fourth Earl of Derby, who married Margaret, only daughter of Henry Clifford Earl of Cumberland, and grand-daughter of Henry VIII.	
	1594 <i>Ferdinand</i> , fifth Earl of Derby, a poet, poisoned by his servant Ann, married to Frances, married to Elizabeth, married to Lord Chaddois Sir John Egerton Lord Hastings	
1600 George Lloyd	1595 <i>William</i> , sixth Earl of Derby, whose right being contested by the daughters of Ferdinand, he did not get possession till 1610, Queen Elizabeth holding the island in trust. He resigned to his son, 1637	James I., 1603
1605 John Phillips	<i>James Lord Strange</i> , = Charlotta, daughter summoned to Parliament 3 Car. I., afterwards seventh Earl of Derby, and beheaded at Bolton, in Lancashire, for his loyalty, anno 1651	Charles I., 1625
1633 William Forster	<i>Charles</i> , = <i>Helena</i> Rupa, a German lady who succeeded him as eighth Earl of Derby, and gained possession 1660	
1635 Richard Parr, died in 1643	<i>Edward</i> , died without issue	
	<i>William</i> , died without issue	
1661 Samuel Rutter	<i>Mary</i> , married to the Earl of Strafford, and left no issue	
	<i>Katherine</i> , married to the Marquis of Dorchester, and left no issue	
	<i>Amelia</i> , = <i>John</i> , Third Earl of Athol	Charles II., 1649 Restored 1660

1663 Isaac Barrow	James II., 1684	James II., 1684	
1671 Henry Bridgeman		James II., 1684	
1682 John Lake, translated to Bristol, 1684		James II., 1684	
1684 Baptist Levinz	William and Mary II., 1689	William and Mary II., 1689	
1697 Thomas Wilson, died 1755		William and Mary II., 1689	
1755 Mark Hildesley	Anne, 1702	Anne, 1702	
1773 Richard Richmond		Anne, 1702	
1780 George Mason		Anne, 1702	
1784 Claudius Cregan		Anne, 1702	
1813 George Murray		Anne, 1702	

NOTICES OF THE EARLY INSCRIBED AND SCULPTURED STONES IN WALES.

(*Continued from page 321, Vol. II.*)

THE PORT-TALBOT STONES.

THE following letter from the Rev. Henry H. Knight contains notices of four early carved and inscribed stones between Neath and Margam, of which I have nowhere found any account:—

“Neath Rectory, Jan. 27, 1849.

“DEAR SIR,—More than two years having elapsed since my visit to the sculptured stones between Aberavon and Ty bach, I deferred replying to your inquiries, in the hope of refreshing my impressions of them.

“My engagements have not yet allowed me to do so. It will not, therefore, surprize me, should your own observations, matured by the aid of your accurate pencil, produce different results.

“I.—Between the turnpike road to Pyle, and the farm-house of Court Isaf, we saw a stone under the hedge, which had remains of a common cross and a few letters on it. The old road from Margam to Neath we were informed passed it close by, crossing the river Afan below the present bridge. My belief was that, whatever may have been its original design, it has been at a remote period used as a milestone.

“II.—We next examined the upright stone in the farm-yard at the back of Court Isaf. It bore a rude wheel-like cross, and, I regret to add that, being a rather finer grained sandstone, it had suffered much from being chipped and pounded to clean milk pans, and for other domestic purposes.

“III.—Walking on to the neighbouring farm, Court, or Court uchaf, the late Mr. Jones, the tenant, pointed out part of a cross, with an interlaced pattern, something like that at Llantwit Major. It had been placed as part of the coping on the garden wall, and was not in good preservation. We were then shown the west end of the house, and informed that it had been part of a chapel, and that human remains had not unfrequently been discovered in digging the raised ground on which the buildings stand.

“IV.—We then proceeded down the railway about a furlong, and saw an ancient cross, at present not easily accessible, from the water of the river Afan having been dammed up to make the float of the new harbour of Port-Talbot. This cross, which was rounded at the top, and contained a circle, with six spokes, or

rays, may have been a carreg y nôd, or direction to the ford. On the opposite side of the river there was a small chapel, given up by the abbey of Tewkesbury to that of Margam, and called, I believe, 'Capell' S. Thomæ in terrâ quam W. Comes Glocestriæ dedit Willelmo filio Henrici inter aquas de Avene & Neth,' in the Charter of Confirmation by Nicholas, Bishop of Llandaff.

"Traces of the burying-ground were discovered when the new course of the river was cut some years ago. A key was found, human bones, and various traces of mixed mediæval, as well as Roman, remains, of which the stone inscribed to the Emperor Maximian on one side, and having 'hic jacet Cantusius,' &c., on the other, is an instance.

"Probably the boundaries of the lands given by the Welsh chieftains of Aberavon Castle were marked and protected by some of these numerous crosses which occur in Margam and its neighbourhood.—Believe me, dear Sir, yours faithfully,

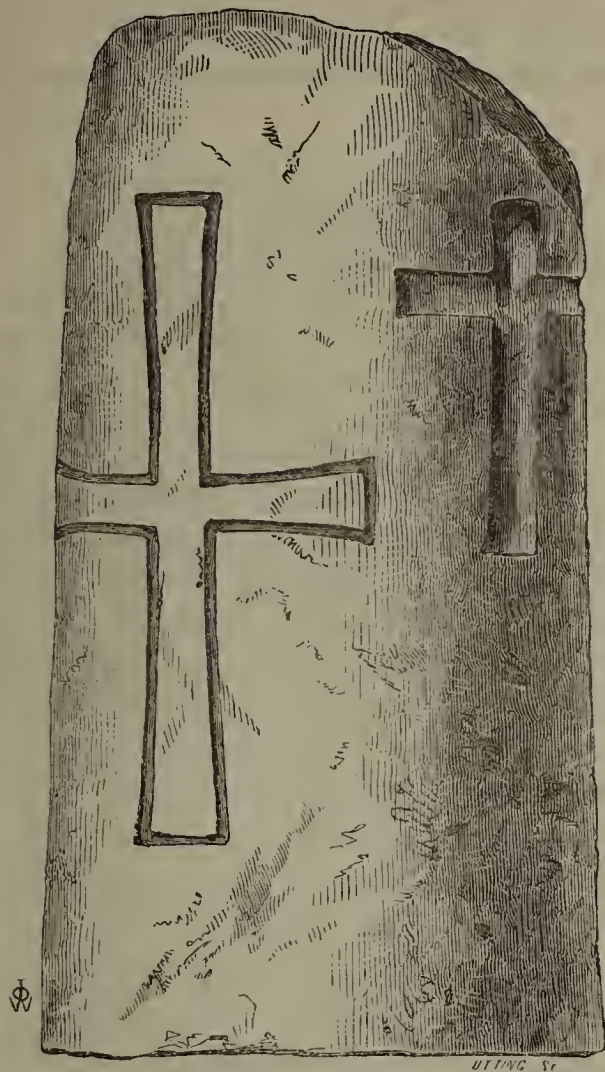
HENRY H. KNIGHT.

During the course of the past summer I paid a visit to Glamorganshire, chiefly with the view of hunting up these stones, but railway cuttings, new buildings, change of tenants and farm servants, and, worse than all, heedlessness of the value of such precious memorials, rendered my search a laborious one. The locality is now transformed into the Port-Talbot Station of the South Wales Railway, and it will hardly be believed that, although within a stone's throw of the station, nobody seemed to know or care anything about such things; and, although I hunted every hedge-row, path and road in the neighbourhood, I only succeeded in discovering two of the stones described by Mr. Knight.

The farm-house immediately adjoining the west side of the station, together with its court-yards, gardens, and field, was carefully examined, and the occupiers interrogated, but no trace was found of any stone answering to Mr. Knight's No. 3. At length one of the labourers recollected such a stone, but believed it had been taken to Margam, some years ago.¹

¹ We were shown this stone by Mr. G. Grant Francis in 1849, and obtained a slight sketch of it, which, with some other remains from that neighbourhood, we hope shortly to communicate to Mr. Westwood. We may take this opportunity of expressing a wish

The neat, newly rebuilt farm-house, about two hundred yards further west, however, furnished one of the stones, evidently Mr. Knight's No. 1. It is a cylindrical shaft,

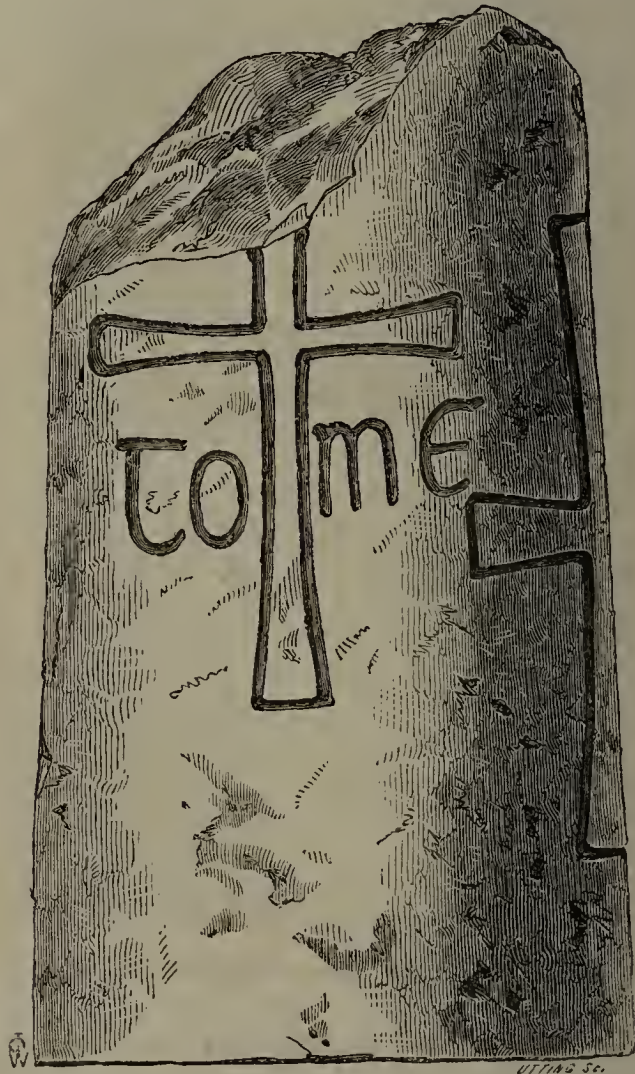


Upper portion of Stone at Court Isaf.

thickest at the base, and is marked with three (not one) crosses of the ordinary Latin form, varying in size, two

that a description of *all* the incised stones, &c., on the Margam Abbey estate, together with a complete monographic account of the abbey, including its documentary history, were undertaken by some of those learned members of our Association, residing in Glamorganshire, who could so well accomplish this important task.—ED. ARCH. CAMB.

of them having the outlines formed of incised lines, whilst the third (now facing the east) is entirely incised. The smaller outline cross (facing the west) is accompanied by the four letters **tome**, of which I can offer no other explanation than that they may have been intended for the name of the saint (Thomas) to whom the chapel,



Upper portion of Stone at Court Isaf.

mentioned in Mr. Knight's letter was dedicated. It will be seen that they are in the minuscule character, and of the pre-Gothic period. In the accompanying engravings, the upper half only of the stone is represented,

the lower half being quite plain. The entire height is about five feet. It now stands against the south side of the south wall of the court-yard.

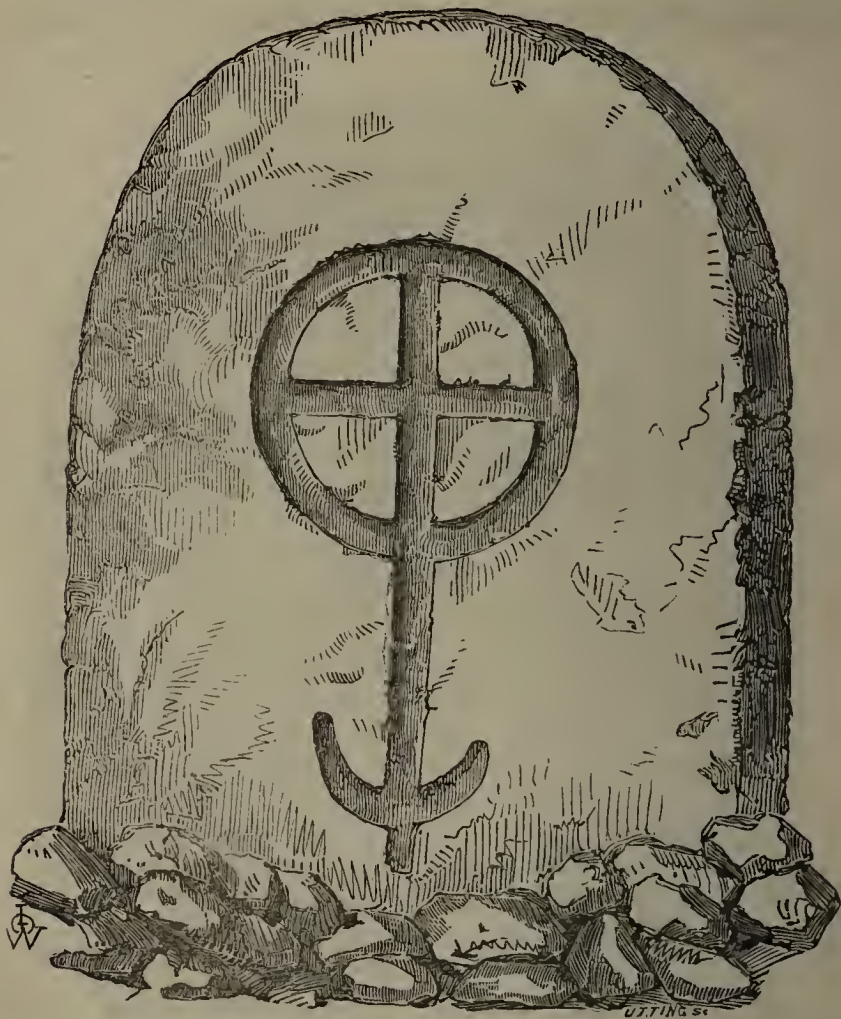
Of Mr. Knight's No. 2 I could discover no traces. The stone No. 4 now stands on the south-east side of the road leading from the station to the docks, and not more



Stone near Port-Talbot.

than a hundred yards from the station. It stands at the edge of the east end of the dam of the river; but, from the road having been raised, it was almost buried, three or four inches only of the rounded top being visible above the surface; I had, therefore, to disentomb it—no easy task on the hottest day in July—to the depth of

more than two feet, and succeeded in finding that the west side is ornamented with a wheel cross of six spokes, the central boss and edges of the spokes being raised; at the eastern side the stone is marked with a small cross



Stone near Port-Talbot.

in a circle, resting upon a stem with two curved branches, thus giving the appearance of a branch with two leaves and a flower.

The stone ought to be moved from its present ignominious position; and, judging from its resemblance to two of the wheel crosses preserved at Margam, I should not be surprized if, when raised, it be found that the base bears an inscription.

On a former visit I found the Gordianus stone knocking about in a carpenter's yard at Aberavon; the Maximian stone laid among brooms, and such like articles, behind the door of the Harbour Master's Office at Port-Talbot; Brancuf's stone forming part of the coping of the church-yard wall at Baglan; the Bodvocus stone thrown down in a heap of stones on the top of the hill above Tybach; the Pumpeius stone still standing unsecured at the side of the road between Margam and Kenfeg, with part of one of its ogham-edges chipped off; a small inscribed, but still inedited, wheel cross used as a pump stone in the yard of a cottage on the tram-road eastward of Gnoll Castle, near Neath; an early carved stone used as the coping of a wall at the Nunnery farm, on the Kenfeg road; and a wheel cross, with an inscription nearly defaced, in the back yard at the latter place. I abstain from commenting upon these facts.

J. O. WESTWOOD.

Hammersmith, November, 1856.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

CHARLES OCTAVIUS S. MORGAN, Esq., M.P., F.R.S., F.S.A., has accepted the office of President-Elect for the next Annual Meeting, to be held at Monmouth during the summer of 1857.

Correspondence.

PROSPECTS OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

To the Editor of the Archæologia Cambrensis.

SIR,—In the Report of the Committee of the Cambrian Archæological Association for the year 1855, 56, printed in the last volume of your Journal, pp. 344–47, I observe the following paragraph:—

“At the Meeting held at Tenby, in 1851, the Earl of Cawdor, the President, expressed regret at observing signs of despondency in the publications of the Association, which he considered unwarranted by its prospects. The Association then, as his lordship remarked, had just completed its first lustrum. At the close of its second lustrum, if feelings the reverse of despondency are felt, the change must be, in no small degree, attributed to the support of that nobleman, not only in the earlier days of the Association, but continuously, and especially by the able assistance his Lordship, in conjunction with the President, rendered at Llandeilo.”

A compliment so well merited, and so neatly turned, deserves to have rested upon a more secure basis of fact. The words of encouragement, ascribed by the Committee to the Earl of Cawdor, were in fact uttered by the Bishop of St. David's.—(See Vol. ii. Second Series, p. 313.)—I remain, &c.,

W. BASIL JONES.

University College, Nov. 5, 1856.

BETTWS GWERFYL GOCH CHURCH.

To the Editor of the Archæologia Cambrensis.

SIR,—The members of the Association may recollect a rude carving, buried in successive layers of common paint, which was

exhibited at the temporary museum formed in Ruthin, on the occasion of the Society's meeting, in 1854. This carved work had been for many years nailed against the north wall, in the singing gallery, of the church of Bettws Gwerfyl Goch, near Corwen. It consisted of six compartments, set in a rude frame of modern carpentry, representing Our Lord on the Cross, the Virgin, St. John, the instruments of the Passion, and some arabesque flower patterns. The compartment representing the Crucifixion was, a few years ago, missing; but, on a diligent search, was found in a kind of dust-hole, the repertorium of general rubbish, under the stairs. A member of the Association took charge of this interesting relic,—for to such a claim is it entitled, as it is probably an unique specimen of a wooden rood,—with a view to its restoration. The paint was removed by the usual means, the decayed parts carefully filled up with a coloured composition, and replaced in a new oaken frame. The sixth tablet, containing the arabesque work, was omitted, not only because of its rotten and disfigured state, but because its insertion would have prevented that with Our Lord occupying the centre compartment. Without doubt there had originally existed a second similar compartment, which had been lost at the time of this relic being placed in the frame in which it was exhibited in 1854. In the present arrangement, the figures of the Virgin and St. John are placed between Our Lord and the two compartments representing the instruments of the Passion. From the letters still remaining, reading “Ecce Homo—Maria—Iohannes,” we may assign a date of the fifteenth century. It is to be erected over the altar.—I remain, &c.,
E. L. B.

INSCRIBED SLABS, RHUDDLAN CHURCH.

To the Editor of the Archæologia Cambrensis.

SIR,—I have been informed that the Cambrian Archæological Association uses its best endeavours to preserve from wanton destruction the various relics of antiquity to be found existing in every part of the Principality. I presume that learned body has not yet visited Flintshire, or at least those parts where I have been lately staying on a visit.

In that district, in more than one instance, I perceived how anxious the various church authorities, whether incumbents or wardens, had shown themselves to select sites for the preservation of any local curiosity, where the greatest possible amount of destruction could be effectually secured.

At the two doors on the south side of Rhuddlan Church are carefully deposited, at the very threshold, two coffin slabs of the later portion of the thirteenth century,—one of them, if my memory does not deceive me, of a soldier. They have been placed, I presume, in this position, for the purpose of being seen by all who attend the church; but, as they lie in front of the door, they are also subjected

to the contact of the sturdy heavy shoes of the devout, unless, indeed, it is customary in that parish for all comers to adopt the fashion of the pious Mussulman, and to leave their shoes at the outer porch. A similar instance of the same singular taste I observed at Dyserth, where, at the western entrance of the church-yard, lies, directly in the path, a stone of greater interest than those at Rhuddlan, connected, I believe, by tradition with some military retainer of the castle of Dyserth. In the church-yard also of this place may be seen the remains of a cross of far greater antiquity than the coffin-lids I have mentioned. It has the interlacement pattern in tolerable preservation, and is probably as old as the tenth century. This, I was told by my informant, had been removed to its present position from its original site a few yards from the present church; for, in pulling down an old house, some twenty years ago, what was supposed to have been the stone in which the cross was originally fixed was discovered.

In the cases of these two parishes, would it not be possible to place these various memorials under cover, in some portion of the church where they would be protected, not only from the weather, but (in the case of the three coffin-lids) from the wear and tear which must arise from the action of the before mentioned heavy shoes of the parishioners?—I remain, &c.,

A VISITOR.

POWYS CASTLE.

To the Editor of the Archæologia Cambrensis.

SIR,—I observe a slight error in the last Number of the *Archæologia Cambrensis*, which I should be glad to have corrected in the next. It is in the report of the few words which I was called upon to say at Welshpool respecting Powys Castle. I am made to say that “the oldest part of the castle is the roof.” Now the roof is palpably a *modern* roof, and this makes me appear very ignorant. What I did say was, that the oldest parts of the castle that are visible are to be seen *on* the roof,—meaning the turrets, with their doorways of the Caernarvon form opening *on* the roof.—I remain, &c.,

J. H. PARKER.

Oxford, December 12, 1856.

MR. WRIGHT'S THEORY OF THE ARMORICAN ORIGIN OF THE WELSH.

To the Editor of the Archæologia Cambrensis.

SIR,—In the course of a perusal of the interesting volume (VIII.) recently published of the *Transactions of the Historic Society of Lancashire and Cheshire*, I have been much interested by a paper from the pen of Mr. Thomas Wright, M.A., F.S.A., &c., “On the

Ethnology of South Britain at the period of the extinction of the Roman government in the Island.”—(See extracts at the end of letter.)

In this essay the fact is pointed out that the population of the towns, then existing in Britain, was not Celtic, but consisted of a mixture of races introduced by the Romans as soldiers or colonists. These people had doubtless intermixed with the indigenous population, and, perhaps, most of their children were descended from Celtic mothers; but having originally spoken various languages, they had almost, if not quite, universally adopted the Latin speech, and Roman habits and civilization. Towards the end of the Roman period, the inhabitants of the towns had probably, from various causes, acquired considerable landed property; but if they acted at all similarly to the landowners of other parts of the empire, they had very little intercourse with the country people, all, or nearly all, of whom were their slaves. How many of the original Celtic proprietors may have succeeded in retaining landed property until the end of these times, we are of course unable to conjecture with any degree of certainty. Mr. Wright thinks that none did so: I am inclined to think that in certain districts, which were the less accessible and less fertile, and therefore less attractive to the Roman townsmen and soldiers, there may have been some (perhaps not a few) Celtic proprietors.

Mr. Wright then attempts, with apparent success, to show that the towns were the opponents of the Saxons; that the smaller ones were taken by storm, destroyed, and deserted; but that the larger defended themselves for a considerable time, and at last found it to be their interest to come to an arrangement with the new masters of the country, and thus connected themselves intact with the Saxon government. By this theory he accounts satisfactorily for the continued existence of the large towns from the age of the Romans, through the Saxon period, to modern times.

Thus far I am inclined to agree with him, for I see very little reason to think that there was much of a Celtic population, other than in a state of serfdom, left in England by the Romans. But Mr. Wright next turns his attention to Wales, and endeavours to show that the devastation there extended to “even a greater degree; for while we find Roman towns scattered over Saxon England, we do not find that a single town to the west of the Severn escaped destruction. The strong town of Deva, or Chester, held its ground to the north, and Glevum, or Gloucester, survived, and a Roman town on the site of Woreester may also have been preserved; but the line of strong towns between Gloucester and Chester—Ariconium, Magna, Bravinium, Uriconium—a number of important places in South Wales, with Isea, or Caerleon, the station of the second legion—and other no less important towns on the western and northern coasts, and in the interior—all these are found to have been utterly destroyed.” To account for this supposed state of things, he endeavours to show that there must have been some invading people, at

least as uncivilized as the Saxons, who took forcible possession of Wales, and destroyed all the towns, and all traces of their inhabitants. He denies, probably correctly, the old story of the Britons opposing the Saxons step by step, and making "their last stand in Wales," and finding "there a place of safety;" and also justly supposes that the "Ancient Britons" would not wantonly destroy the towns in their own country; but thinks it necessary to find a set of foreign invaders to do it. These invading people he brings from Brittany, causing them to leave that country at the time "when Aetius directed the Roman arms in Gaul," and "the Armoricans were closely pressed, and partially subdued."

Having now, I think, fairly stated what he justly calls a "bold theory," I may venture to remark upon a few points connected with it. There seems to me to be no difficulty in accounting for the destruction of most of the Roman towns on the borders of Wales; for surely constant warfare, which was the normal state of those districts for centuries, is quite a sufficient cause. Thus the "line of strong towns," mentioned in the passage quoted above, most probably perished. But when we penetrate a little way within the country, we find that Mr. Wright is in error. Isca and Venta continue to the present day, having suffered as little as could be expected from their exposed situation—an exposure becoming greater and greater for a long series of years—and their chief injury resulting from Norman rather than Saxon invaders. I will not venture to say that Caermarthen and Castell Lluchwr have continued as inhabited places ever since the Roman period, although I am inclined to that opinion; but may state that Segontium was an existing town at the time when Edward I. conquered North Wales, built Caernarvon, and removed the Segontines to his new town, leaving, however, the parish church in Segontium, where it still remains. It may be said that Segontium is an exception, and that "an exception proves the rule." This I do not deny; but think that the known invasion, and rather extended occupancy of considerable districts on the coast of Wales by the Irish, and the long wars which seem to have been waged with those invaders, will account for the destruction of the other, and probably smaller, Roman towns.

The idea of the Welsh having come from Brittany is so contrary to all the history (such as it is) that remains, and to the traditions of the Welsh, that it will require much evidence to ensure its acceptance as fact. It is remarkable that, although a few of the great men of an early period are stated to have come from Armorica, by far the greater number of the recorded events in the earliest part of Welsh history, and the first names in many of the least doubtful of the oldest pedigrees, are connected with the north-west of England, or even with Scotland—with Cumbria, Strath Clwyd, or Regid. In fine, I am inclined to think that, if we must find an invading people in the Welsh, they came from Scotland rather than from Brittany, and fancy that such a view might be supplied by at least as strong

arguments as those which Mr. Wright has so ably brought to the support of his theory.—I remain, &c., C. C. B.

October 14, 1856.

[We extract from this remarkable and learned essay of Mr. Wright's the following passages, which contain the remarks commented upon in this letter:—

We are thus enabled to state that the "Roman" population of Britain consisted of a mixture of very different races, among which there was probably but little pure Roman blood and no British blood. This population was distributed in cities and towns with independent municipal governments, and most of the great landholders in the island were no doubt leading citizens in these towns. They were bound together by a common language, that of Rome, and by the adoption of Roman manners, the result of which was the feeling of a new nationality. Indeed we cannot give a better notion of what they were than by comparing them with the British settlements in America, while these remained dependent upon the mother country, bearing in mind that the variety of race was much greater in the one case (that of Roman Britain) than in the other. Even the Roman legions, whose duty it was to keep the island in subjection, exhibited in later times the same diversity of race, and we find them actually making common cause with the towns, in their rebellions against the superior government.

The Roman towns were still strong, although they had lost the unity which made the strength of the island, and it took years to reduce them all under the power of the Teutonic invaders, who thus established themselves gradually. The brief story of the Saxon invasion told in the Saxon records is that of the successive reduction, sometimes at rather distant periods, of the Roman towns to their obedience. The Teutonic settlers were a race who, like the ancient Britons, were not accustomed to live in towns, and were in fact prejudiced against them, and wherever they took one by storm or entered it unconditionally, they plundered and destroyed it. But the larger fortified towns were not easily taken, and the greater number, after unsuccessful attempts at resistance in the field, appear to have yielded upon composition. The ambition of the great chiefs of the conquering race, who soon became emulous of Roman civilization, could not be otherwise than flattered at possessing towns where the articles of Roman ostentation and luxury were manufactured; and when they aspired to form kingdoms, the prospect of an annual revenue in the shape of tribute would restrain the otherwise natural eagerness for present plunder. Antiquarian discovery is continually confirming what many circumstances would lead us to believe, that, while the whole land without was distributed among the Anglo-Saxon conquerors, the original Roman population of which I have been speaking, formed at first from various races, but afterwards recruited chiefly from Germany and Gaul, remained in the towns, coexistent with the new Anglo-Saxon lords of the soil, and still retaining their municipal forms and institutions and their Roman manners, until these became gradually more and more assimilated to those of the Saxons, a change which would be facilitated by the prevalence of Teutonic blood in the towns themselves. The natural antagonism which must have remained between the townsmen and the conquerors continued to exist through the middle ages, and has even reached our own times in a certain sort of rivalry between town and country. I need only add, that to this preservation of the towns we owe our municipal corporations of the middle ages.

The conclusions I would draw from these considerations are, that at the close of what is called the Roman period of the history of Britain, the remains of the original Celtic population were very small, and perhaps consisted chiefly or entirely of the peasantry who cultivated the land as serfs. Further, that the "Britons" who struggled against the invasions of the Picts and Scots and Saxons were a mixture of races foreign to the island, and lived congregated in towns, and that when the Anglo-Saxons at last obtained the ascendancy, the remains of this population continued to exist among them, and became part of the Saxon States, while the

peasantry probably continued to exist in the same servile condition as before. In fact, that the popular story that the people who resisted the Saxons was the ancient Celtic population of the island, and that it retired before the conquerors until it found a last refuge in Wales, is a mere fiction. It may be added that these conclusions are in perfect conformity with what is known to have taken place in other countries similarly situated. If we cast our eyes over a map of Saxon England during the sixth or seventh century, we shall see that the only towns of any importance then existing were actually the great Roman municipal settlements. To mention but a few, we have, first, the chief town in the island, London; to the South-east of it, Canterbury and Rochester, with the old Roman port towns; to the North-east and North, Colchester, Leicester, Lincoln, Doncaster, York, Carlisle, with one or two towns in Lancashire; and Chester. Westward and Southward of London, we find the important towns of Chichester, Winchester, Old Sarum, Dorchester, Exeter, Bath, Cirencester and Gloucester. Between the historical notices of the Saxon Chronicle, and the known continued existence of these towns, we can trace the advance of the Saxons from town to town, as each submitted itself to their supremacy.

I cannot resist the occasion, while on this subject, of pointing out a circumstance connected with it, which has, I think, a meaning that has not yet been discovered. As we trace the advance of the three great divisions of the Anglo-Saxon race in their progress of conquest and settlement, and examine the Roman sites over which they passed, we perceive the smaller towns and the country ravaged and destroyed, while, as I have said before, the larger towns saved themselves from destruction. Now if we look into Wales, which was certainly as completely subjected to the Roman government as any other part of the island, and which we find covered with Roman towns, roads, and settlements, which reached even into the wilds of Snowdon, the same scene of devastation presents itself—even to a greater degree, for while we find Roman towns scattered over Saxon England, we do not find that a single town to the West of the Severn escaped destruction. The strong town of Deva, or Chester, held its ground to the North, and Glevum, or Gloucester, survived, and a Roman town on the site of Worcester, may also have been preserved; but the line of strong towns between Gloucester and Chester—Ariconium, Magna, Bravioium, Uriconium—a number of important towns in South Wales, with Isca, or Caerleon, the station of the second legion—and other no less important towns on the Western and Northern coasts and in the interior,—all these are found to have been utterly destroyed. As this destruction was certainly not the work of the Anglo-Saxons, although it must have taken place during the period of the Saxon invasion, to whom may we ascribe it? If, according to the common story, the “Ancient Britons,” withdrawing from before the Saxons, had made their last stand in Wales, and found there a place of safety, it seems absurd to suppose that they would have destroyed the towns and country which were to have been their protection. In fact I think that the circumstance I have just mentioned is sufficient in itself to contradict the old story, and that it seems to imply that, contemporary with the invasions of the Saxons and Angles, and the irruptions of the Picts and Scots in the North, Wales itself was visited by a similar and even more fatal invasion. If we further compare the circumstances of the two cases, it seems to me that we are led very strongly to the supposition that the Welsh may be settlers on the ruin of the Roman province on their side of the island, just as the Saxons and Angles were in England, and the Northern invaders in the districts of the South of Scotland. I know that many will be startled at so bold a theory, but I would wish it to be clearly understood that I merely offer it as a suggestion arising out of the consideration of the circumstances of which I have been speaking, and as deserving a fair and careful examination. It may be asked, if the Welsh are not ethnologically what they are commonly represented to be, who are they, and whence did they come? Our total ignorance of the history of the period to which this question refers, as far as regards them, renders it impossible to give any certain answer to it, but we might naturally turn our eyes towards Britany (Armorica), a country which in consequence of its physical character and condition, and from other causes, was never completely Romanised; in which, at the time of which we are speaking, there was apparently a tendency if not a necessity to emigrate; and the Celtic population of which, holding

fiercely to their own nationality, were also, from that same position, accustomed to navigation, which was then equivalent to piracy. They might, likely enough, join in the scramble for the plunder of Britain. It is unfortunate for the clearing up of this question, that much of what is considered as the history of Britany, during this period, consists of mere modern interpretations of late legends. At the beginning of the fifth century, the Armoricans had recovered their independence, resumed their ancient barbarism, which indeed they can hardly be said to have ever abandoned, and formed a sort of republic of chiefs of clans. We can, however, perceive by the slight notices of the authentic chroniclers, that the Armoricans, become independent, joined in the general spirit of aggression which urged the barbarians to the invasion of the Roman province of Gaul, and that subsequently, when Aetius directed the Roman arms in Gaul, and just at the time of the Saxon invasion of Britain, the Armoricans themselves were closely pressed and partially subdued, and placed indeed exactly in that condition in which emigration would have attractions for its ambitious and turbulent chiefs. Britain alone offered any field for their activity. Moreover, we suddenly discover at this time, a more intimate connection between Armorica and that island.

We can understand, if this were the case, why a people who had far less intelligence for the application of the advantages of civilization than the Saxons, destroyed all that remained of it, and as settlers took to their own wilder way of living. I confess that there are some difficulties in the way of this solution of a very difficult question; but, at the same time, if it could be proved to be the true one, it would clear away other difficulties which are still more embarrassing. People speak of the so close resemblance between the languages of Britany and Wales, that I have seen and heard it stated by men, who are understood to have known both languages well, that a Breton of the present day might hold conversation with a Welshman. Philologists know that such a close similarity as this is hardly within the range of possibility, after the natural changes which all languages undergo in so great a length of time;—if Welsh were historically the representation of a language spoken in Britain in the time of Cæsar, and Breton the similar representation of the language of ancient Gaul. Whereas, if we could suppose that Welsh was Breton, separated from it at the close of the Roman period, and therefore not having experienced the long intervening influence of Roman civilization, the close similarity of the two languages is much more easily understood. Moreover, I have always felt convinced that the mediæval legends of Wales were essentially Breton, and that all the romance literature, to which they gave rise, was derived from Armorica; and at the same time felt the difficulty of explaining a certain degree of relationship which they seemed to have with the minds and sentiments of the Welsh themselves, a difficulty which would disappear at once before such an explanation. The legends connected with the romance-cycle of King Arthur have always appeared to me to represent the mythic genealogy of the Celtic race as preserved in Armorica, and all our authentic information on the subject represents it as being introduced from thence into our island in the twelfth century. We must not forget that the *Historia Britonum* of Geoffry of Monmouth was avowedly founded upon a Breton manuscript. Again, we know from what is observed in other countries, where we are better acquainted with the early social progress, how soon a race in its emigration attaches to its new home the legends and traditions, which really belong to the country it has left. These, combined afterwards with a few traditions of a more historical character, form what is usually called the fabulous or heroic period of a nation's history.]

MIXED CHARACTER OF THE EARLY INHABITANTS OF BRITAIN.

To the Editor of the Archæologia Cambrensis.

SIR,—Mr. Wright, in a late communication to the Lancashire Historic Society, has ingeniously argued for the general mixed character of the inhabitants of England, during the fourth and fifth

centuries. These, he states, were principally Romans, not in blood, but in their political character. Among other arguments, he has omitted the fact that, during the early part of the Lower Empire, the Roman emperors were in the habit of sending regular colonies, not mere troops to hold any particular post, but to discharge the double duty of colonists and soldiers. Probus sent a numerous body of Vandals into England for this purpose, whom Camden locates in Cambridgeshire! Has not this been done by that learned antiquary on the wildest conjecture, or were any traces of Vandalism in his time to be found in that district, which, in the days of Elizabeth, contained little but extensive fens, and a learned university. Are any traces of Vandalism still to be detected?—I remain, &c.,

H. A. H.

TUMULUS NEAR BERRIEW, WELSHPOOL.

To the Editor of the Archæologia Cambrensis.

SIR,—During the autumn of this year the farmer in occupation of some land belonging to an estate in this neighbourhood has ploughed into a tumulus standing on his field; and, finding some upright slabs of stone standing within it, has decided on removing the tumulus altogether. He has, however, had the kindness to accede to his landlord's request that the tumulus may remain intact for a short time longer, until it can be examined by some member of our Association.

Having heard of this circumstance, I wish to bring the following points under your notice:—

(1.) It is a rare example among tenants—and a very good one—not to injure any historical monument standing on their ground, in compliance with their landlords' suggestions. In general, tenants consider that they have a right to do what they like with any tumulus, cromlech, maenhir, or circle, standing within their holdings, and their landlords are generally far too well-bred to think of interfering, and too cultivated to be supposed to care anything about their dirty acres. But in this case it is otherwise; the landlord expresses a wish that the monument may be allowed to remain uninjured for a few months, and the tenant very kindly gives his permission to the landlord that it shall be so.

(2.) This tumulus stands on the Severn side,—the most historic ground of any along the border. It would therefore be highly desirable that it should be clearly ascertained to what tribe of men this work is to be referred,—whether Gwyddel, or Cymro, or Roman, or Dane, or Saxon, or Norman, for all six have fought on the Severn. Nothing but a *scientific* examination of its structure and contents can decide this; and, therefore, *if the tumulus really is to be destroyed, with the consent of the landlord, and the permission of the tenant*, it is to be hoped that some member of the Association will be present at the time, ready to record the fact, and also to examine and describe its

contents. Probably the noble President of the Association may come to hear of this circumstance, and may instruct some of the officers of our body to attend on the occasion,—a matter which, I presume, is plainly within his cognizance and duty.

(3.) The threatened destruction of this tumulus loosens one more link in the chain of historic associations that attach us all to the beautiful and romantic vale of the Severn. Why may not the old unsightly mound still remain? Why destroy, for the advantage of the passing moment, this monument that connects us of the present day with our fathers of bygone ages? The farmer still may have to plough *round* it instead of *over* it; the landlord may have to lower his rent *one shilling per annum* in consequence; but the historic dignity of the country will not be lowered—we shall have one monument the more—one tie more to bind us to the country of our fathers—one additional cause to attract us to visit and to study the March land—one more evidence of the courage and the skill with which this golden vale was lost and won!

Destroy it! and what remains? a level field, a satisfied tenant, a grateful landlord, and—an intelligent public.—I remain, &c.,

AN ANTIQUARY.

December 1, 1856.

See pp 296
for excavation
this site

CROMLECH IN FLINTSHIRE.

To the Editor of the Archæologia Cambrensis.

SIR,—In the parish of Nannerch are to be found the remains of a small cromlech, as described to me by one of our members, who had discovered it. It is in a wood, and was a short time ago untouched. Can any of our North Wales members give us any information? I believe there are two Local Secretaries for Flintshire who would probably make the necessary inquiries. Miss Lloyd, the sister of the late Rector of Nannerch, is the most likely person who can give them some information on the subject.—I remain, &c.,

INVESTIGATOR.

WELSH CROSSES.

To the Editor of the Archæologia Cambrensis.

SIR,—I was very glad to learn from the last Number of the *Archæologia Cambrensis*, p. 339, that the lack of a book on Welsh Crosses “is not likely to exist much longer.”

I know not whether these ecclesiastical ornaments are numerous, or not, in the Principality; but of this I am sure, that, if we can but draw the public attention to their importance, whether archæological, or symbolical, we shall soon find no inconsiderable augmentation to their present number.

I will mention a case in point. I was on a visit lately at Llanover, in South Wales,¹ where I had the pleasure of meeting a Cornish clergyman, fond of antiquities. He presented to Lady Hall a book on Cornish Crosses,—the same, I believe as the one reviewed in your pages. Her ladyship, who seemed interested in the subject, expressed her belief that a stone relic, (usually supposed to have been part of a window,) which Sir Benjamin Hall had rescued from a pigstye, and had removed to his own farm, where it was then taken care of, was none other than a fragment of the church-yard cross. Another portion of a similar character Lady Hall had espied in the east gable of the tithe-barn.

Upon hearing this, my Cornish friend and myself, armed with the necessary instruments, immediately repaired to the farm-house in question, and from thence to the tithe-barn, and were delighted to find that both parts fitted each other exactly, and formed a perfect cross! We then went into the church-yard, and examined the shaft, where complete correspondency again presented itself to our view, the upper part of the shaft being the only feature missing; but we were able to ascertain its dimensions from the tapering of the remainder.

The practical result of this discovery was, that Lady Hall issued her instructions to have the cross—and a fine one it is—restored to its pristine state without delay; and thus one interesting specimen more will be added to the series of Welsh crosses.

It seems that the former fragment was at one time imbedded in the interior wall of the church; but one of the churchwardens, during the process of repairing and beautifying the sacred edifice, of course judged it a very proper pearl to be cast before swine, and had it, accordingly, removed to his own pigstye, where, fortunately, Sir Benjamin discovered it, and from which place—the very essence of desecration—this fragment of the symbol of our salvation was opportunely saved.

Do we not occasionally give Cromwell more than his due? Decidedly of all men the greatest sacrilegious Vandals have been CHURCHWARDENS, so called, apparently, upon the principle of *lucus a non lucendo*.—I remain, &c.,

AB ITHEL.

October 6, 1856.

BEAUFORT MSS.

To the Editor of the Archæologia Cambrensis.

SIR,—In the July Number of the *Proceedings of the Kilkenny and South-East of Ireland Archæological Society* is a notice of a MS., in the possession of the Duke of Beaufort, of peculiar interest. It is entitled, “Notitia Cambro-Britannica—Voyage of North and

¹ Our correspondent means, no doubt, Llanover in Monmouthshire.—ED. ARCH. CAMB.

South Wales," being remarks and observations in attending his Grace (the Duke of Beaufort, Lord President of the Marches of Wales) in his progress and general visitation there, 1684, by T.D., Gent.

The author is Thomas Dineley, of Gray's Inn, and of Worcestershire descent. (See the register of Whithall, in the parish of Bromsgrove.)

Mr. Gough, in a letter to Mr. John Price, of the Bodleian Library, June 24, 1775, thus alludes to the MS. :—

"The quarto MS. seems highly worthy to see the light. Is there no probability that his Grace (the Duke of Beaufort) could be induced to give it to the publick. The Drawings are too interesting to remain locked up, and it seems the best and fullest account of the principality."

Could our learned Local Secretary for Monmouthshire, to whom the Association is already so much indebted, be induced to apply to the Duke of Beaufort for permission to examine this volume, his report of it would furnish a very interesting communication at the next annual meeting, which will be held at Monmouth.

I remain, &c.,

AN OLD MEMBER.

ON COLLECTING AND PRESERVING THE BONES OF ANCIENT SKULLS.

To the Editor of the Archæologia Cambrensis.

SIR,—The remains of the skeletons, and especially *the skulls*, of the early races of men inhabiting the British Islands, have become objects of interest to those who have made them their particular study. It unfortunately, however, happens, that persons engaged in opening barrows, and making excavations for antiquities, even those well instructed in other respects, generally fail in procuring skulls in such a state as to be of any use for purposes of science. Attention to the following brief instructions will prevent that destruction and loss of such objects which too usually prevails. It must be recollected that it is *the whole* of the bones of the head and face, including lower jaw and teeth, which the anatomist requires for his researches; not a few fragments, or the mere brain-case. The slender *bones of the nose*, when remaining, should always be carefully retained, and protected from injury. They are very characteristic. At the same time, where the bones are fractured or disjointed, if every fragment, or nearly every fragment, be recovered, he will be able to re-join them, and re-construct the cranium. Whether it be a barrow, cairn, or cemetery that is undergoing examination, as soon as a proximity to the skeleton is ascertained,—and it is always advisable to *proceed from the feet towards the head*,—the pick-axe and shovel should be laid aside. The stones and soil must be carefully removed with a garden trowel, and the digger employed by entomologists, as well as the hand, so as to

expose the head perfectly. This digger is formed of a piece of strong iron wire, bent nearly into a semicircle at one end, the other straight extremity being fixed into a wooden handle. The point of the semicircular end should be spear-shaped. No attempt should even now be made to lift up the skull, until the earth has been cautiously removed all round it, so as to make it *entirely free*. It may then be *gently* raised up, and placed upon a sheet of soft paper, the superfluous soil picked out, the bones wrapped up *immediately*, and the package tied with string. Where the skull has been fractured by the pressure of the earth, and the bones of the face crushed and displaced, (for it is these which yield first, yet in most cases they are merely dislocated, not destroyed,) every fragment, however small, and every tooth, should be diligently gathered up, and the whole wrapped in a sheet of paper, as before.

“All, all have felt Time’s mighty wand,
And, brought again to light
Defaced, despoil’d, can scarce withstand
The touch, however slight.”

It is best immediately to inscribe on these packets the name of the barrow, and a *number* to distinguish each skull disinterred, which may at first be done with a peneil; as soon as possible afterwards this should be written in ink, and the same number marked *with the pen* upon the skull, or on two or three of the fragments, where it is broken. In all cases the position in which the skeleton lies should be accurately observed, and noted down; whether *extended* on the back or side, or *flexed*, *i.e.* with the knees drawn up; and the direction, as to the compass, *in which the head is laid*. The relics accompanying the body, whether urns, implements, weapons, lamps, coins, &c., should always be carefully preserved, as they frequently indicate the people and the period to which the interment has belonged. The *safest mode of transmitting ancient skulls* is to pack gently and neatly any number of the parcels, made in the manner above directed, in a box, with a little *hay*. The *elasticity* of this substance is a perfect protection to the fragile bones during earriage.—I remain, &c.,

J. T.

Devizes, October 1, 1856.

Archæological Notes and Queries.

Note 25.—I believe that in an early Number of the *Gentleman's Magazine* is to be found a curious notice. I am not certain whether I am correct in stating that it is in that work; and, therefore, I make the inquiry through your medium, in the hope that some of our members may be able to inform me whether I am correct, or whether the notice is to be found in some other periodical. The notice certainly appeared in the last century; and I met it in a French work lately, but, unfortunately, omitted to take a note at the time; nor can I find it in looking over the book where I thought I had found it. The substance of the notice was this:—A vessel was wrecked on the west coast of Africa. The captain had among his crew several Welshmen, and, in his account of the shipwreck, he states he was very much surprized to find that the natives were able to make themselves intelligible to his Welshmen, while they in return could communicate with tolerable facility with the natives. Of the exact part of Africa where this took place I am unable to speak with certainty, though I think it was mentioned in the letter of the captain. Should I yet be able to find where I saw the passage, I will communicate it to you; but, in the meanwhile, as this remarkable circumstance may be known to some of your readers, some light may be thrown on this singular story.

M. N.

N. 26.—*SARN BADRIG.*—In a former note, No. 13, ii. p. 70, a correspondent states his reasons for thinking that Sarn Badrig is an artificial, not a natural formation. I had an opportunity, not long since, of asking the opinion of Professor Ramsay (who is so intimately acquainted with Welsh geology) on this subject, and he informed me that there could be no doubt whatever of its being entirely a *natural*, and not an artificial, ridge of rock.

H. L. J.

Query 44.—It has been asserted that in the Isle of Man no celts or arrow heads of stone are to be found. If this is the fact, it would argue a later colonization of that island than is generally supposed. The question I would ask through the "Notes and Queries" of the *Archæologia Cambrensis* is, whether the antiquities of that island have been sufficiently examined so as to warrant the inference that such relics of the stone period are not to be found in the island? I would also ask whether sufficient is known of those of bronze, so as to form any opinion as to their character, as to whether they are of the earlier or later types?

INVESTIGATOR.

Q. 45.—In the description, by D. Morice, of a gift given by Eric, Duke or King of Brittany in 458, to the monastery of St. Ninnoch, in the parish of Ploemewr, in the department of Morhiban, Brittany is for the first time described as *Petite Bretagne*, to distinguish it from its larger namesake across the channel. Was Brittany, in mediæval writers, usually thus distinguished? When was the term Great Britain, with or without the addition of Ireland, first adopted?

M. N.

Q. 46.—The county of Kent is distinguished from other counties by the retention of its Celtic name, and the custom of gavelkind, which

was also of Celtic origin. Does the same custom exist in any other county or district of England at the present day? A MEMBER.

Q. 47.—BARKLOUGHLY CASTLE.—Can any member of the Association give information as to the site of the above-named castle in Wales? if not, can any suggestion be made as to the origin of this name? H. S.

Q. 48.—I much desire to learn the true meaning in Welsh of the names given to rivers near Welshpool, and near Cambridge, viz., *Cam* and *Ree*. They stand in juxtaposition in both places, and, in the latter, are associated with the name *Grant*, or *Graunt*, another term which is probably of Celtic origin, and of unknown meaning to me. C. C. B.

Q. 49.—I have observed in the *Athenæum* of September 6, 1856, a statement that Owen Tudor, husband of Queen Catherine of England, was supposed to have been born at Beaumaris, in a house now occupied by a brewer. Can any member throw light on this tradition? H. L. J.

Q. 50.—It is stated that some of the ancient records of the Isle of Man were carried off at a remote period to Elsinore. Can any correspondent give information about this matter? LL. C.

Miscellaneous Notices.

RUTHIN COLLEGIATE CHURCH.—It gives us great pleasure to learn that a sum of nearly £700 has been subscribed for the repairs and restoration of this edifice.

ST. MARY'S CHURCH, BRECON.—This church is about to be repaired and restored, in conformity with the suggestions of one of our most valued members, Mr. Freeman, thrown out at the Brecon meeting. The sum of £2,260 has been subscribed for this purpose, but a further sum of £500 will be required to carry out the scheme in its integrity; and we shall be very happy to make the *Archæologia Cambrensis* the medium for aiding in this most laudable object. We cannot omit this opportunity of cordially congratulating the inhabitants of Brecon on their first commencement of a restoration of the admirable ecclesiastical edifices that adorn their ancient town. It is earnestly to be hoped that they will proceed with the restoration of the Collegiate Church, and afterwards with St. John's, in a spirit worthy of those fine buildings, and of the Principality, for the whole country ought to subscribe for the purpose. We repeat that it will give us very great pleasure to be of any use in this matter.

CLOCAENOG CHURCH, DENBIGHSHIRE.—We are glad to state that the repairs of this mountain church have been consigned to the care of H. Kennedy, Esq., and are progressing as favourably as the limited sum raised will enable the plans to be carried out. The roof, one of considerable interest and beauty, has been put into good order. New slating, and extensive repairs of the walls have also been effected. The wretched pews which disfigured the interior have been swept

away to make room for good open seats in stained deal. The fine screen will require some slight repairs. We regret, however, to state that the funds requisite for a complete restoration are far from adequate; and, from the poverty of that mountainous district, there is reason to fear that the exertions of the indefatigable rector will be unsuccessful in raising the necessary amount.

CYFYLLIOG CHURCH, DENBIGHSHIRE.—The first step has been made at this church at the sole expensé of the curate, the Rev. John Davies, M.A. The pulpit and reading-desk, an enormous pile of bare deal, which nearly brought the preacher's head in contact with the roof, has been removed, and, in its place, a more appropriate pulpit substituted. On the south side of the chancel entrance is a good reading-desk. The old reading-pew, and one or two others which previously choked up the chancel, have been worked up into a kind of wainscot, on the east wall of the church. The effect, however good the intention, is not very happy; for, independent of the incongruous panelling of the old work, we read, in unpleasant juxtaposition with the table, the name of an ancient vicar, which had previously been emblazoned on the reading-pew. The only thing that can be said in its favour is, that it is an improvement on the old system; but when restorations, however humble, are carried out, great care to avoid all such anomalies should be observed. The chancel has also been raised and re-flagged, with very good effect, under the direction and at the expense of Mr. Davies. The lower part of the screen might be easily restored, as the *disjecta membra* are still in existence, carefully nailed against the front of the rude singing-gallery.

NEATH ABBEY.—A new edition of the Historical Notes on this Abbey, by G. Grant Francis, Esq., F.S.A., is in contemplation. It is much wanted.

PROPOSED NEW WORK ON THE RUNIC AND OTHER MONUMENTAL REMAINS OF THE ISLE OF MAN.—By the Rev. J. G. CUMMING, M.A., F.G.S., Lichfield.—There are at present existing, in connection with the Isle of Man, about forty very beautiful monumental crosses, the work, for the most part, of the Northmen, who for three hundred years held possession of that territory. These crosses are, most of them, carved with remarkable and beautiful devices in knot work, and the figures of dragons and other monstrous animals, and several contain inscriptions in the Ancient Norse, and written in Runic characters. These singular, and in many respects unique, Scandinavian antiquities, are scattered in various places throughout the island; some being built into walls, others standing in the open fields, or by the roadside, and some erected in the churchyards. Mr. Cumming has had casts made of the more remarkable of these monuments. From these he has taken rubbings, and made drawings the full size; and having reduced them by photography, and traced them in anastatic ink, they have been transferred with extreme accuracy for printing. He proposes to publish an account of thirty-six of these crosses thus illustrated. The work will be in quarto, nearly uniform with Graham's *Antiquities of Iona*. The number of illustrating figures will be about sixty, and the price to subscribers 12s. 6d.

Reviews.

THE ISLE OF MAN. By the Rev. J. G. CUMMING, M.A., F.G.S.
1 vol. 8vo. London: Van Voorst. 1848.

We should have introduced this book to the notice of our readers at an earlier period, had it been our good fortune to meet with it; for the history of the Isle of Man is a subject that cannot but be interesting to members of our Association. It is true that Mr. Cumming gives the greater portion of his well-written work to the geology of the island; but he goes through the principal districts *seriatim*, sketches off the physical features with great picturesqueness of effect, and gives a clear account of its history and antiquities. Numerous lithographic plates and geological maps illustrate the work, and it forms a goodly volume, of which the Manksmen ought to be proud.

The following passage refers to the Abbey of Rushen, the principal ecclesiastical remains in Man:—

“Olave was quietly established on the throne of this isle, and appears to have ruled with mildness and equity. It was he who must be regarded in reality as the founder of the Abbey of Russin, or Rushen. In the year 1134, according to the ‘Chronicon Manniæ et Insularum,’ preserved in the British Museum, written by the monks of this abbey, he gave to ‘Ivo or Evan, Abbot of Furness, a portion of his lands in Mann, towards building an abbey in a place called Russin; he enriched the estate of the church with revenues and endowed it with great liberties.’

“The revenue he apportioned thus; one third of all the tithes to the bishop for his maintenance, the second to the abbey for education of youth and relief of the poor, and the third to the parochial priests for their subsistence. The Abbey of Rushen, being a Cistercian cell dependent on the Abbey of Furness, received its abbots by appointment thence. The Abbey of Furness seems also for some time to have appointed to the bishopric of Man. Certain it is that Wimond, who was Bishop of Man from 1113 to 1151, was a monk of Furness Abbey, as was also Nicholas de Meaux, who was made bishop in 1203. The former there is reason to believe was of Manx descent.

“There is great plainness and simplicity in the few relics of the architecture of this abbey which now remain to us; square-headed windows and doors as plain as those of the plainest cottage on the mountain side,—clear proof both of the ancient character of this religious house and of the limited extent of its revenues at any time. There is certainly no evidence here to bear out the statement which has been made by some, that in consequence of an accession of temporal dignity, the abbot and monks degenerated from their primitive simplicity and humble industry into pride and luxury. The property made over to their hands was in trust for others, and they seem to have exercised that trust honestly and rigidly. It was a noble testimony to their pious character and their poverty that the rapacious eighth Henry laid not his hand upon them till he had plundered all their English brethren. It was the latest monastery dissolved in these kingdoms; and like all other property perverted from ancient religious uses, it seems to have settled uneasily on its owner ever since, and has perpetually been changing hands. A regret has been expressed by many that it was not secured as the site for King William’s College; it would thus have become again what Sacheverell states to have been the original intention in its foundation, ‘a nursery to the church.’ What has become of the endowments? ‘When (as the son of Bishop Ward says) the abbey was destroyed in that devouring reformation, its charitable possessions driven out into the world, its lands sold, its church, the resting-place of kings and bishops desecrated, and itself buried in its own ruins, the Lord of the Isle seized upon that third which had been held in trust by the monks *pro bono publico*.’ When Bishop Barrow came to the see in 1663, he found those vicars, the tithes of whose parishes were in the hands of the lord, in the greatest destitution; and devoting all his energies to raise them from this state, ‘he found means to purchase a long lease of those Impropriations from the then Lord Charles Earl of Derby.’

An estate of the Earl in England, viz. the Manor of Bispham, together with the farm or tenement called Methop, was collaterally bound for the payment of the clergy. On the alienation of the island from the Derby family, the Duke of Athol claimed the impropriations as an inseparable appendage of his estate and royalty, of which it could not be divested by any right that had or could be shown. The clergy were thus thrown upon the collateral security, viz. the estate of the Earl of Derby. The deeds for some time could not be found, and the clergy were under most painful apprehension, and would gladly have taken any reasonable consideration rather than lose all. At last, through the exertions of Bishop Wilson and his son, they were discovered in the Rolls Office, and the claim of the clergy was established. The compensation then agreed on to be paid out of the Derby estate was £219 per annum; but in 1809 Bishop Crican demanded a revisal, on the ground that the Earl of Derby had granted to Bishop Barrow all tenths yearly renewing, growing and increasing, and that the said tenths had greatly increased since 1735, when the former compensation was agreed on, and it was found that their real net annual value was £663. Lord Derby hereupon agreed to pay down the sum of £16,000 to be rid of the annual charge on his estate altogether, and very unwisely the sum was accepted, and spent in bad purchases of land returning only about £400 per annum. Before the sale of his rights to the English Crown in 1765, under the Act called the Act of Revestment, the Duke of Athol had sold half of the impropriations to different parties; the other half is now in the hands of the British Government, and amounts to above £525 per annum. It thus appears that of more than £1000 per annum, the present value of the third of the tithes belonging anciently to the Abbey of Rushen for the purposes of ecclesiastical education and relief of the poor, none is applied to its ancient use; it is alienated from the church; the £400 per annum applied to the augmentation of the salaries of the poorer clergy being, in reality, the proceeds of a certain claim upon an English nobleman's estate, obtained of his ancestors, with the moneys collected by the pious Bishop Barrow in 1666.

"Humble in its architectural pretensions as this abbey is, it is the resting-place of the dust of mighty and pious dead. It is known that Reginald, Bishop of Man, who died in 1225, lies buried there; Olave Godredson, King of the Isle in 1226, whose bastard brother, the usurper Reginald, without any legal title himself, surrendered the Isle to the Pope Honorius in 1219, was interred there in 1237; and so also was the Norwegian general G Ospatriek in 1240. Magnus, the last king of the Norwegian line, died in 1237, and was also interred in the Abbey of Rushen. In the abbey garden may now be seen an ancient tombstone, or stone coffin-lid. On its surface is a raised cross of beautiful device, by the side of whose shaft is a knight's sword. This is the famous so-called 'Abbot Stone of Rushen,' upon which certain erudite dissertations have been written, and conjectures hazarded, such as that it was the tomb of some 'sword-bishop,' that is, a bishop exercising temporal and spiritual supreme authority. The floriated head of the cross, having been somewhat damaged, has been converted into a crozier by the imagination of the first writer on the subject; and subsequent authors have taken his statement upon credit, instead of examining for themselves. It appears to have belonged certainly to the tomb of a military person, but has nothing of the ecclesiastical indicated upon it. Its date is probably of the thirteenth century."

We wish that our space allowed of a more extended notice, but unfortunately we cannot carry our extracts farther.

PWLL Y GRANANT.

This is the title of a privately printed poem, of no small merit, by the Rev. H. J. Vincent, M.A., Local Secretary of our Association for Pembrokeshire. In so far as it is a literary production, it does not come within the scope of our Journal to notice; but, appended to it, we find some curious illustrative notes full of archæological matter, which may with propriety be recommended to the attention of members. Pwll y Granant is the name of a lone rock on the coast of Northern Pembrokeshire, near the mouth of the Teivy, and the author brings his extensive knowledge of the antiquities of that

district to bear on it when speaking of the various spots in the neighbourhood. Thus, in noticing the parish of St. Dogmells, (or St. Dogmael's,) Mr. Vincent gives the following information, which will be found worthy of record:—

“The creek of Ceibwr is at the western extremity of the parish of St. Dogmells. This parish, containing by admeasurement 5000 acres, is surrounded by the brook Broyan, that falls into the Tivy, by the Tivy, and by the sea as far as Ceibwr. The inland boundary from Ceibwr is by way of Penallt Ceibwr, Cwm Iôn, Trewidwal, Kilgarthen, Pen y Wern, part of Pantaision, Waunwhiod, Tre Newydd, Pen y Waun, part of Pant y Grwndy, Park y Prat, Nant Brychellan, Glan Pwll Afon, Penood Isaf, to Cardigan Bridge, which unites the parishes of St. Dogmells and Cardigan, and the counties of Pembroke and Cardigan. The parishioners were formerly in the habit of perambulating this boundary on Whit Monday. The parish is divided into four hamlets—Bridge End, Pant y Groes, Abbey, and Cipyn; two of these hamlets, Bridge End and Abbey, are, since the passing of the Municipal Act, in the borough of Cardigan. Another ancient and conventional division of the parish was into y Plwyf Mawr—the Great Parish, and y Plwyf Bach—the Small Parish, by a line drawn from Cwm Iôn to Cwm Deifo, through the lands of Trewidwal, Pen y Wern, Tirion Uchaf, Pantirion, &c., all the land between this line and the sea was called y Plwyf Bach. At a vestry held at the parish church, 15th July, 1742, one of the churchwardens for the year 1741 brought in a separate account for that part of the parish called Plwyf Mawr, which being an unfair one was rejected by the parishioners. The inhabitants of y Plwyf Bach have now a right of summer pasture for their young cattle on the Manor of Monachlog Ddu, which was formerly connected with the Manor of St. Dogmael's. John Bradshawe, of Presteigne, Radnorshire, purchased the Abbey of St. Dogmael's, 25 Henry VIII. ‘In Queen Elizabeth's time,’ says Fenton, ‘it was deemed a corporation, and had at the first establishment of it a hundred and five houses as may be gathered from an ancient rental of the town. It was governed by a Portreeve, yearly elected at the Lect Court, after St. Meigan's fair, and William Bradshawe, then, was Lord thereof with all the power and privileges of the Abbot. His mansion was the Abbey.’ Though St. Dogmells has lost its corporate dignity, yet its houses and population have vastly increased. The village alone has now 363 houses, and the parish altogether, between five and six hundred; and perhaps the rates at present are equal to the rental in the time of Queen Elizabeth.

“*The Cambrian Register* gives an account of a curious MS. containing a legend of Saint Tydecho, an Armorican Briton, about A.D. 540 or 550, ‘that he and St. Dogvael and St. Tegvan once lived together at Llandudoch, which lies in Pembrokeshire, on the River Teivi, below Cardigan Town, where there has been a large Monastery called St. Dogmael's; that he was an Abbot, and a relation of King Arthur.’ Then follow the miracles of the saint, which, as well as the whole of the legend, must be taken *cum grano salis*. Can the monastery referred to be the ‘Monachlog,’ and the one said to be destroyed by the Danes at Llandudoch, A.D. 987. The Welsh name Llandudoch may be derived from St. Tydecho, and the English and ecclesiastical designation St. Dogmells from St. Dogvael. Of St. Tegvan, there is no trace that I have been able to discover. William Hire, abbot, Hugh Eynon, and seven others subscribed to the supremacy of King Henry VIII., at the dissolution of the Monasteries, A.D. 1534. They were monks of the reformed Benedictine order of Tyrone. The old parish church, the church of the seculars, was before this time about 16 yards to the north of the precincts of our schoolroom; some of its walls now form part of a cottage; and a portion of the stone jambs of the windows had not entirely disappeared some years ago. Near it are the remains of a cistern or two; one of these was destroyed a short time ago by a villager in pursuit of treasure, that of course he did not obtain. This is probably the church between the two mills mentioned in the MS. before referred to. There was once a mill above it, of which there were some vestiges many years ago; and there is now a mill below it. One of these mills, perhaps, belonged to the regulars and the other to the seculars; for, although they frequently quarrelled with each other, neither of them could live without bread. After the regulars were dispersed, a new church was built from the ruins of the abbey, on the site occupied by the present parish church.”

Archæologia Cambrensis.

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WALES AND ITS MARCHES, AND THE COUNTIES
FORMED OUT OF OR AUGMENTED
THEREBY.

(Read at Welshpool.)

THE Marches of Wales were the boundaries between that country and England.

During the Saxon dominion in England, until the time of Offa, the Severn was considered the boundary between Wales and England; what was conquered by that monarch, on the western side of the Severn, was annexed by him to his kingdom of Mercia, and came into possession of Alfred the Great as a portion of the kingdom of England. When Alfred afterwards divided England into shires, he made part of the country west of the Severn a county by itself, under the name of Hereford, and the residue he added to the district on its eastern side, and divided the same into the counties of Salop, Worcester, and Gloucester.

The Kings of England, subsequent to the Norman conquest, finding it difficult, if not impracticable, to effect a conquest of Wales by large armies, thought it better policy, in order to free themselves from the burden and charges of the war, to incite their nobility and followers, at their own cost, to seize upon and keep as their own such lands on the borders of Wales as they could win

from the Welsh. Thus incited, Roger de Montgomery, Earl of Arundel and Salop, did homage to the king for Powysland by anticipation, as did his elder son for Cardigan, and Arnulph his younger son for the great lordship of Pembroke; Hugh Earl of Chester did the same for Englefield; and Eustace Omer, or Cruor, for Hope and Molesdale; and each proceeded to attack and overrun the districts thus assigned to them;—in imitation of whom many other noblemen and Normans were induced to lead their forces, Norman and English, into Wales, which they laid waste, and whence they forced the native inhabitants to flee to the mountains, and seized upon the best and most fertile parts of the country to their own use; there they built castles for themselves, and towns for their soldiers and followers. By these means many of the Anglo-Norman nobility acquired extensive districts and lordships upon the borders of Wales, which they held of the Kings of England immediately, or in chief, and as purchased by conquest from the Welsh; nor were they ever questioned how and by what title they became possessed thereof, as long as they acknowledged the Kings of England for the time being as their sovereigns, and yielded obedience to them, and at the same time renounced all subjection to the Princes of Wales. Upon such terms Fitzalan held Clun and Oswestry; Foulke Fitz Warren, Whittington; Roger Le Estrange, Ellesmere and Knoking; Mounthault, Hwarden; Peter Corbet, Caurs Castle and Manor; Theobald de Verdon, Mably; Sir Ralph Mortimer, Wigmore; Walter Lacie, Ewyas Lacie; Dru de Baladon, Abergavenny; Gilbert, Lord of Monmouth, Monmouth. Then Robert Fitzhamon, with his twelve knights, came into possession of Glamorgan; Bernard de Newmarch to the lordship of Brecon, containing three entire cantrefes; Lacie, Earl of Lincoln, had the country of Rhos and Rhuvionog, or the lordship of Denbigh; De Grey, the lands of Duffryn Clwyd, now the lordship of Ruthin; Roger Mortimer took Mochnant Cynlleth, now called Chirk and Nanthedwy; the Brewises, the lordships of

Gower, Builth, Radnor, Melenith, and Elvel; and, that Wales might be environed on every side, other adventurers invaded its sea-coast; as Maurice de Londres, Kidwelly and Carnwilliawn; Strongbow, the lordships in Dyved; and Martin of Tours, the country of Cemaes, in Pembrokehire.

The more to encourage their subjects thus to gain and possess lands and lordships in Wales, the Kings of England created such of their English subjects as subdued an important or extensive district in Wales barons and peers of the realm, with a voice in parliament, by the designation or title of such district there as they respectively subdued. Such were considered from their importance superior to the other barons. From the writs of summons in the Parliament Rolls in the Tower, of the times of Henry III., Edward II., and Edward III., and of other kings, it appears there were twenty-one barons that had seats in parliament by baronies or lordships in Wales, conquered by them or their ancestors from the Welsh; though of all those twenty-one baronies or lordships giving seats in parliament to their possessors, there is only Abergavenny at this day that continues in the line and blood of the first conqueror; but he is in rank the premier baron of the realm; the rest have lost their privileges by the titles having come to the crown, or to peers that had other and higher rank.

From the Red Book of the Exchequer it also appears those lords were summoned to attend the coronation of Eleanor, consort of Henry III., by the style of "*Marchiones Marchiæ Walliæ*," or Marquises of the Welsh Marches; and this is said to have been the origin, in England, of the title marquis, second in rank only to that of duke.

The service by which the Lords of the Marches held of the crown was strictly military; as to serve in case of war with a regulated number of able men of their respective lordships, as well against the Welsh as all other the king's enemies, and at all times to have their castles furnished with sufficient men and munition in

order to keep the Welsh in subjection. Accordingly, by an act, 2 Henry IV., chapter 18, it was enjoined upon the Lords Marchers that they should set sufficient stuffing and ward in their castles and seigniories; and the 4 Henry IV., chapter 32, directs that the garrisons of castles and walled towns should be sufficiently provided with valiant English persons, strangers to the seigniories. To enable the Marchers to perform these duties effectually, they were allowed to assume in their respective territories an almost absolute jurisdiction over their tenants and people; as cognizance of all pleas of land and of debt; the trial of life and death. They also assumed the granting of charters of incorporation to borough towns, and other liberties and privileges; and they had the appointment of all ministers of justice and other officers within their territories; and, in effect, exercised in all respects *jura et privilegia regalia*, and their powers were said to be palatine.

As the laws of Wales were altogether unknown to the English lords and their people that came with them into Wales, they brought into execution, for the most part, modifications of the English, or rather Norman, laws into their several districts.

The lordships marchers increased in number from the time of the Norman princes until Llewelyn ap Gruffydd was slain, 11 Edward I. That king, in pursuance of the design he had formed of annexing all other parts of Great Britain to the realm of England, took what remained of the Principality into his own hands, and gave the same afterwards to Edward II., his son, with the title of Prince of Wales, since which time there neither was nor could be any lordship marcher gained in Wales; for, after the fall of Prince Llewelyn, there was not any lordship won by force of arms by any Lord Marcher, as all that remained unconquered of the Principality submitted themselves to the King of England. Accordingly it is said by one authority:—"From the river Teifi in South Wales, to the river Conway in North Wales, there was no lordship marcher, but the same countries remained wholly to the Princes of Wales until the Princi-

pality came to the crown of England.” And the statute, or ordinance, made at Rhuddlan, 12 Edward I., A.D. 1284, states that the king, wishing the people inhabiting Snowdon, and other the king’s lands to those parts adjoining, (as North Wales is called,) who had submitted themselves *alto et basso* to him, should be governed by certain laws as the rest of his dominions, and provides that the Justiciary of Snowdon should have the keeping of the king’s peace in those parts, and should administer justice according to the exigency of the king’s writs: it further provides there should be sheriffs, coroners, and bailiffs of commotes in Snowdon, and the parts adjoining, (that is to say,) a sheriff in Anglesey, one in Caernarvon, one in Merioneth, and one in Flint; coroners were to be elected in those counties (thus first formed) by virtue of the king’s writs; bailiffs of commots were to be appointed, and are enjoined to do their duty as directed by the justiciary and the sheriff. Besides the above specified officers who were appointed for Snowdon, and the parts adjacent, the act directs that there should be a sheriff in Caermarthen, and another in Cardigan, with Llanbadarn-vawr, in South Wales, together with coroners and bailiffs of commots as in the parts of Snowdon.

Though the total conquest of Wales is recited in the preamble as having then taken place, it is apparent the royal conquests extended to no other districts than the counties named in the act, the other parts of Wales having been already overrun and gained by the Lords Marchers, who were as yet far too powerful to allow their possessions and privileges to be interfered with even by the crown; and it is equally manifest, that before and at the time Prince Llewelyn ap Gruffydd was slain, there was nothing left to the native Princes of Wales but the shires of Anglesey, Caernarvon, Merioneth, and part of Flint in North Wales; part of Caermarthenshire, *videlicet*, West Towy; and all Cardiganshire in South Wales, which up to that time had not been won by the Kings of England, or by some English lord, and which yet continued under the government of the native princes;

and so much and no more answered to the Kings of England by the title or denomination of "*Parcella Principality Walliæ*," the residue had been before acquired by the Lords Marchers, and answered at the Royal Exchequer, through a title deduced from the various lords who had been from time to time owners of the same, and which afterwards came to the crown by attainder, by purchase, or otherwise. Still the rule held good. There could be no lordship marcher which had not been at some antecedent period the possession and inheritance of some English lord or subject. So, too, the term Marches was applied, in the course of time, not only to those lordships originally deemed to be the Marches, or boundaries, between Wales and England, but comprehended afterwards all such lordships as had been subdued by English lords, and had been taken from the natives and Princes of Wales, and were held of the Kings of England in chief, in what part soever of the Principality the same lordship lay, whether in the most remote part thereof, or in its most central position, thus—Builth, in the very heart of Wales, and Newport in Cemmaes, on the Pembrokeshire coast, with Laugharne and Kidwelly, were equally held to be in the Marches.

The Principality of Wales, in the hands of the King of England, or of his eldest son, was plainly distinguished thenceforth from its Marches in the hands of the Lords Marchers. In the Principality lands a regular and uniform system of laws had been introduced by the Statute of Rhuddlan, and justice was administered, in general, according to the laws of England, by officers appointed, or sanctioned, by the crown; but the Lords Marchers ruled by their own laws and customs, and often at their own will; substituting officers at their pleasure, who committed such excesses that nothing was safe, nothing was quiet, in the districts ruled by them. And not only was the general government in the Marches severe and military in character, but it varied in each different lordship, so that in the 141 lordships enumerated therein many customs strange and discrepant one to the other prevailed; many instances of

exaction and extortion occurred; and offenders against law in one lordship commonly effected their escape therefrom, and took refuge in another and neighbouring, but independent jurisdiction, where their escape was connived at, and they remained with impunity, bidding defiance to the ordinary process of law.

Edward III. apprehending, it would seem, the possibility of a severance of the Principality of Wales from the crown of England, and fearing that the Kings of England might thereby lose the tenure and services of the Lords Marchers of Wales, (for, in case the Principality were separated from the crown, the said lordships marchers might be construed in law to have passed therewith, on account of their reunion, *simul et semel*, in his hands, or those of his successors,) very providently procured an act, 28 Edward III., whereby it was enacted, "That all the Lords of the Marches of Wales shall be perpetually attending and annexed to the crown of England, as they and their ancestors have been all times past, and not to the Principality of Wales, in whose hands soever the same Principality be, or thereafter shall come."

It should be borne in mind that, during this period of our history, the respective rights of kings on the one hand, and of their barons, or tenants *in capite*, on the other, were very ill defined; and this was the source of disputes in every part of Europe. In this country, in an age when power was attached rather to the personal character than to the abstract authority of the sovereign, it was impossible that either flattery or terror employed by kings so weak and imbecile as John and Henry III., or Richard II., could control the insubordinate spirit of the barons, when they considered their common interests attacked by the crown, and complained of the capricious injustice of their sovereign, or at times when they combined, and resisted the just claims of royalty. Accordingly, the barons frequently triumphed over regal authority; and the Marches of Wales, as a country offering almost impregnable positions for their fortified castles, and abounding with a tenantry inured to pre-

datory expeditions, ready and bound to take arms at the first summons, was of the utmost importance to the whole body of Norman barons, but most especially to such amongst them as had been able to effect a permanent settlement therein. The barons of the Marches were amongst the most powerful of our nobility; and many of our ancient nobles, as the Lacies, the Montgomerys, the Mortimers, the Bohuns, and others, owed a considerable part of their greatness to possessions and demesnes on the Welsh borders.

The government of the Marches of Wales continued in the hands of their respective lords long after the necessity or policy in which it originated had ceased to exist, from a consideration for the services their ancestors had formerly rendered the crown, in conquering those districts at their own cost and hazard. But when on the accession of Henry VII. to the throne, the Welsh willingly submitted themselves to him as a king paternally descended from the princes of the ancient British line, and manifested a disposition to be ruled by the ordinary rules of civil laws, it became apparent that how politic soever it might have been originally to have allowed the ancestors of the Lords Marchers such unbounded sway and authority in their demesnes, no such powers or precautions were longer required, and the rule of the Lords Marchers, fit only for a time of war, was found, in a time of settled order and peace, to be most oppressive and intolerable. Palliatives had been from time to time applied: at one time a Warden of the Marches was appointed under the crown; afterwards a Court of Superintendence and Appeal, consisting of a President and Council, was constituted for the management of Wales and its Marches; but all partial remedies were vain, so long as the power of the Lords Marchers continued undiminished and unabated, and the administration of justice in a great part of that country was still left in their hands.

At length, in the reign of Henry VIII., that monarch resolved to assimilate the laws and policy of Wales completely with those of England, and, by a series of

legislation, effected a systematic establishment for the administration of justice in Wales, conformable to that used in England; previous steps having been taken by a statute passed in the twenty-sixth year of that king's reign, by the fourth chapter whereof jurors in Wales, who are stated to be frequently tampered with, are not to be permitted to have either meat or drink, fire or light, before verdict. Another soon followed, chapter 6 enacting that no Welshman carry with him to a court of justice, or place of public resort, any kind of offensive weapon, and that felonies committed in the Marches may be inquired of in the next English counties.

After the regulations made by the previous statute, a way was opened for further reform in the ensuing session, by the 27 Henry VIII., chapter 5, whereby, after stating that manifold robberies, murders, and other malefacts, be daily practised and committed in the county palatine of Chester, and Flintshire, in Wales, adjoining to the said county of Chester, and also in Anglesey, Caernarvon, Merioneth, in North Wales, and Cardigan, Caermarthen, Pembroke, and Glamorgan, in South Wales, by reason that common justice had not been indifferently ministered there in such form as in other places of the realm, for remedy it was provided that the Lord Chancellor should nominate justices of the peace, and other officers in the said counties, and that they should have like power as those in England.

This act is the first found to enumerate Pembroke and Glamorgan as counties, though the 34 Henry VIII., chapter 26, mentions them to have been shires of long and ancient time, wherefore it is inferred that the great lordship of Glamorgan, and the palatinate of Pembroke, became counties by prescription, and not by the express enactment of the legislature.

Another enactment of the same session, 27 Henry VIII., chapter 7, stating that in Wales and the Marches of the same there were divers and many forests belonging either to the king, or to the Lords Marchers, within which certain unreasonable customs and exactions had

been of long time used, contrary to the law of God and man, inasmuch as if any entered such forests without a token given him by some of the foresters, or walkers, to let him pass, he was forced to pay a grievous fine, unless he were a yearly tributer, or chenser; if found twenty-four feet out of the highway, then to forfeit all the goods or money about him, and a joint of one of his hands, unless he fined for it at the discretion of the foresters; and if any beast or cattle strayed into such forests, it was the custom of the foresters to mark it for their own, provides that people should be suffered to pass freely, as in other parts, and that estrayed cattle, within a year and a day, be restored again, the owners paying for the herbage consumed.

But the more important of these preparatory measures was the 27 Henry VIII., chapter 24, which, after reciting that by gift of the Kings of England, divers of the most ancient prerogatives and authorities of justice appertaining to the imperial crown of this realm had been severed from the same, enacts that no person thereafter should have power and authority to pardon, or remit, treasons, murders, manslaughters, or any felonies, in any part of the realm, or in Wales, or the Marches of the same, save only the king's highness; that none likewise should make justices of oyer, assize, or gaol delivery, but they be made by the king's letters patent; and that all writs and all manner of process be made in the king's name; and things done against the king's peace should be supposed as done against the king's peace, and not against the peace of any other person; by which act the vast powers, assumed and usurped by those who had counties palatine and lordships marchers, were restored to the crown, and little more power left to the Lords Marchers than to lords of manors in England.

After the regulations made by the previous Act, another was passed in the same session, 27 Henry VIII., chapter 26, which united Wales to England, and established English law in that country, which had been but partially effected by the *Statutum Walliæ*. It is thereby ordained

that the dominion of Wales should for ever be incorporated with, and united to, the realm of England; that persons born there should enjoy all the privileges and laws of England; that lands should be inherited after the English tenure; and that all the laws, ordinances, and statutes of England, and no other, should be executed in Wales.

To insure the due administration of the English laws thus extended and introduced into Wales, further measures were provided, as it recites there were divers lordships marchers within Wales, being no parcel of other shires, where the laws and due correction were used and had; by reason whereof had ensued, and had been practised and done within the said lordships, manifold and divers detestable murthers, brenning of houses, robberies, thefts, trespasses, routs, riots, unlawful assemblies, embraceries, maintenances, receiving of felons, oppressions, ruptures of the peace, and manifold other malefacts, contrary to all laws and justice, and the said offenders thereupon making their refuge from lordship to lordship, were and continued without punishment or correction; for due reformation whereof, and forasmuch as divers and many of the said lordships marchers were then in the hands and possession of the sovereign king, and the smallest number of them in the possession of other lords, it is enacted that divers of the said lordships marchers shall be united to divers of the shires of England, and divers of the said lordships to the shires of the said country of Wales, and that all the residue of the said lordships shall be divided into certain counties thereby newly created. The lordships, townships, parishes, commots, and cantreds of Monmouth, Chepstow, Matherne, Llanvihangel, Magour, Goldecliffe, Newport, Wenllonge, Llanwerne, Caerleon, Usk, Treleck, Tintern, Skynfreth, Grousmont, Wite Castle, Reglan, Calicote, Biston, Abergavenny, Penrose, Grenefield, Machen, and Hochnyslade, were to be taken as the county of Monmouth, and it is provided that all actions and process shall be sued, heard, and tried in Monmouthshire as an English county, and

that escheators and coroners shall account in the king's exchequer in England. That Brecknock, Crickhowel, Tretower, Penkelly, English Talgarth, Welsh Talgarth, Dynas, the Hay, Glynebogh, Broynlles, Cantercely, Llando, Blaynllinby, Estrodew, Buelthe, and Lingros, be reputed and taken as the county of Brecknock. That New Radnor, Elestherman, Elueles, Boughed, Glasebery, Glawdistre, Mihells Church, Meleneth, Blewagh, Knighton, Norton, Preston, Commothudder, Rayder, Gwethronyou, and Stanage, be reputed and taken as the county of Radnor. That Montgomery, Kedewen, Kerry, Cawrsland, Arustely, Keviliock, Daythur, Powesland, Clunesland, Balesley, Tempcester, and Alcester, be reputed and taken as the county of Montgomery; and that Denbighland, Ruthin, Saint Taffe, Kinlethowen, Bromfilde, Yale, Chirke and Chirkeland, Molesdale and Hopesdale, be reputed and taken as the county of Denbigh; and as those four counties were far from London, the king was enabled to hold courts of chancery and exchequer at Brecknock Castle, for that county and Radnor, and at Denbigh, for that county and Montgomery, where sheriffs and other officers were to account. That the lordships, towns, and parishes of Oswestre, Whetington, Masbroke, and Knoking, in the Marches of Wales, be taken and known as the hundred of Oswestre, in the county of Salop, the lordship of Ellesmer be united to the hundred of Pymhill, in Salop, and the lordship of Downe be joined to Churbury hundred, and the hundreds of Churbury, Oswestre, and the lordship of Ellesmer be parts of the county of Salop. That Ewyas Lacy, Ewyas Harold, Clifford, Wynforton, Yerdesley, Huntington, Whytney, Wygmore, Logharneys, and Stepalton, in the Marches of Wales, be united and joined to the county of Hereford; Logharneys and Wygmore to be the hundred of Wygmore, Ewyas Lacy to be the hundred of the same name, Ewyas Harold to be joined to the hundred of Webtree, and the lordships of Clifford, Winforton, Yerdesley, Whytney, and Huntington, to be the hundred of Huntington, and all to form parts of the county of

Hereford. That the lordships of Wollastone, Tidnam, and Bechley, in the Marches of Wales, and all lands between Chepstow Bridge and Gloucestershire, be annexed to that county, and be part of the hundred of Wesebury, in the said county of Gloucester. That the lordships and towns of Gower, Kilvy, Bishops town, Llandaffe, Singhnithe *supra*, Singnithe *subtus*, Maskin, Ogmore, Glynerothene, Tallagarney, Ruthien, Tallavan, Llanblethyan, Lantwid, Tyeryal, Avan, Nethe, Landewey, and the Clays, in the said country of Wales, be taken as part of the county of Glamorgan, or Mordonnoke, and that the said be known by the name of Glamorgan only, and none other. That the lordships of Llanenithevery, Abermerlese, Kedwely, Eskenning, Cornewolthon, Newcastle Emel, Abergoyly, in the said country of Wales, be united and annexed to the county of Kayermarthen. That the lordships of Haverfordwest, Kilgarran, Llansteffan, Laugharne, otherwise called Tallaugherne, Walwyns Castle, Dewysland, Lawehadern, Lanfey, Herberth, Slebeche, Rosmarket, Castellan, and Landofleure, in the said country of Wales, be united to the county of Pembroke. That the lordships of Tregaron, Glenergine, Landway, Ureny, in the said country of Wales, be united to the county of Cardigan. that the lordship, town, and parish of Mouthway, in the said country of Wales, be united to the county of Merioneth in North Wales.

Power was given to the chancellor to issue a commission to inquire and view all the shires of Kayermarthen, Pembroke, Cardigan, Monmouth, Brecknock, Radnor, Mountgomery, Glamorgan, and Denbigh, and every part and parcel of the same, and upon such view and search to divide them into so many hundreds as should be thought meet and convenient, and the hundreds so divided should be returned and certified, with the commission, into the High Court of Chancery, where the same was to remain of record, and to be of the same force and effect as if enacted by parliament. Power was likewise given to the chancellor to issue another commission to inquire and search out, by all ways and means, all

and singular laws, usages, and customs used within the dominion and country of Wales, and the same was to be returned and certified to the king's highness and his council, and upon deliberate advice such laws, usages, and customs, as should be deemed expedient should stand and be observed, as if that act had not passed.

It was also declared that the king should have power for three years to suspend, abrogate, or alter that act, and, for the next five years, to erect such courts, and appoint such justices, within the Principality, as he should think fit, so that the final establishment of the judicial policy of Wales was reserved for future settlement. By a subsequent act, 28 Henry VIII, chapter 3, three years were allowed for correction of the allotment of towns in the several shires in Wales and its Marches; and by the 31 Henry VIII., chapter 11, three years further were allowed for the same purpose.

Under the above commission, and the other for inquiry into the Welsh laws and customs, certain ordinances were framed, which are embodied in the act 34 and 35 Henry VIII., chapter 26. That statute begins by dividing Wales, as it stands at present, into twelve counties, that is the eight ancient counties of Glamorgan, Caermarthen, Pembroke, Cardigan, Flint, Caernarvon, Anglesey, and Merioneth, and the four new counties of Radnor, Brecknock, Montgomery, and Denbigh; and this division of the Principality is declared to be over and besides the shire of Monmouth, and divers other lordships and manors in the Marches of Wales, united and annexed to the shires of Salop, Hereford, and Gloucester; and that the limitations of hundreds, as settled under the commission issued for that purpose, should stand, except as thereby altered; and it proceeds to provide that the town or hamlet of Abertannad, afore reputed as parcel of the county of Merioneth, be annexed to Salop as part of Oswestry hundred; and reciting, that the lordship of Hope, and divers other lordships, were, by 33 Henry VIII., chapter 13, translated from the county of Denbigh to that of Flint, it provides for proceedings then pending; and re-

citing, that divers lordships marchers, as well in Wales as in the borders of the same, by act of Parliament annexed to divers shires of England, were lately come to the king's hands by suppression of houses, by purchase, or attainders, and were under survey of the Court of Augmentations, or of the king's general surveyors, the liberties, franchises, and customs whereof were revived by 32 Henry VIII., chapter 20; it declares, that no liberties, franchises, or customs shall be used or exercised within any lordships within Wales, or the county of Monmouth, whosoever be lord or owner thereof, except such as were allowed by statute 27 Henry VIII., chapter 26; and that the lordships of Llansteffan, Usterlays, and Lunghern, (*query*, Laugharne?) be thenceforth annexed to the county of Caermarthen, as parcel of the hundred of Derlles, in the said county.

Besides these local alterations, the statute furnishes a complete code for the administration of justice in Wales. There was a reservation to the king of a power similar to that given by the previous statute, 27 Henry VIII., chapter 26, by which he was enabled, in writing under the great seal, to change, add, alter, minish, and reform all such provisions therein as it should seem convenient, and from time to time, at his pleasure, to make laws for the government of Wales, which reservation was repealed by 21 James I., chapter 10, section 4, as experience of the past proved that the constitution and laws already established were sufficient, without the exercise of such absolute authority.

T. O. MORGAN.

[We beg leave to refer members to Mr. Kemble's learned work on Anglo-Saxon England for much information concerning the original establishing of shires, especially in so far as King Alfred may be supposed to have had any share in it.—ED. ARCH. CAMB.]

RECORDS OF THE LORDSHIP OF DYFFRYN CLWYD AND RUTHIN CASTLE.

No. IV.

Confirmation of the grant of John de Grey to the Collegiate Church of Ruthin, 8 Edward II. (From the records of the Court of Chancery.)

The King to all to whom &c., greeting. We have inspected the deed, which John, the son of Reginald de Grey, Lord of the Cantred of Dyffrynclwyd made to God, and to the blessed Peter, and to the collegiate Church in honor of the blessed Peter at Ruthyn by the said John, newly founded, and to the priests serving God in these words. To all the sons of Holy mother Church, to whom the present writing shall come, John de Grey, son of the late Lord Reginald de Grey of famous memory and Lord of the Cantred of Dyffryn Clwyd in the diocese of Bangor sends greeting in the Saviour of all. Among other works of piety, this we consider to be the chief, that approaching to the gate of Eternal Salvation we thither proceed through the paths of Charity by those works, which we perform and render to the most High, and which render peace, safety, and profit on enfeebled man. Incited therefore by this feeling of devotion, and directing our attention to the general condition of our faithful people, we considering that at our town of Ruthin, in the said Diocese (in which now the numbers of inhabitants and sojourners there has greatly increased) in honor of the blessed Peter the Apostle, in whose name there was formerly a chapel there, do (after many intercessions) dedicate the place and courtyard surrounding the same Chapel to divine worship, and therein we do found, erect, and endow a collegiate Church, and which is parochial, (the license of the Diocesan being already obtained.) For which reason as far as is permitted us, we have now taken on ourselves to found the same under this form that in the said Church there shall henceforth be at the least seven fit Regular priests to endure there for ever, who shall continue divine praises, and out of the possessions to them to be given, and their successors by us, and other devout persons, and for the purpose, as hereafter appears, now granted to be applied in the common way under the Rule of him, whom from among themselves, the Diocesan of the said place on the presentation of the Patron for the time being shall cause to be preferred, perpetually to minister to God, and for the souls of the most serene prince and Lord of

famous Memory, Edward son of King Henry heretofore King of England, the lady Alianor queen of England, and wife of the aforesaid King Edward, the aforesaid Lord Reginald de Grey, Matilda his late wife, and our mother, and of our progenitors; also for the soul of Matilda our wife, of all our children, parents and friends, and also of all the benefactors of the Church and College aforesaid, and for all the faithful deceased, daily to solemnize Mass and other divine offices rightly and for ever to be celebrated, and other offices which do belong to divine worship, and the salvation of souls, one of them at the disposition of the said Rector for the time being shall serve the Chapel of our castle of Ruthin, celebrating therein one mass at Matins, and at other canonical hours for the souls of all the aforesaid daily for ever. Five priests shall be present at the aforesaid offices so daily to be celebrated, and bread, wine, wax, and one missal (shall be furnished) for ever. And the said priest at the disposition of the Lord of the Castle, and the warden¹ of the same for the time being shall celebrate the same daily. And we have given, granted and confirmed by presents the yard and manse of the said Church so founded to God, & the blessed Peter the apostle, the patron of that Church, and to the parish priests there serving God for ever by license of the aforesaid Diocesan, having obtained the express consent of Dom: Hugh, now Rector of Llanrhudd in the said diocese, within whose limits the same chapel had then been constituted, being subject to the same as well by right as by Custom—and of which Church or Chapel the right of patronage is to us well known—as also (we have given, &c.) the same chapel with all rights and appurtenances as much as to us doth pertain—together with all the yard or place surrounding the same chapel, according to distinct limits as it lies.

And for the endowment of the said church, and for the lights and stipends of the Ministers (the Episcopal rights to be paid, and other charges which are incumbered to be supported and which seemed to us at the time of the foundation to be sufficient) we have given, granted, and confirmed as heretofore in pure and perpetual alms, and in Endowment for us our heirs and assigns for ever 205 acres of our land with the easements and appurtenances whatsoever in our towns of Roslemeryer and Rue in demesne and villenage viz all that land and pasture with the moors, marshes, wastes, woods, and with all other their appurtenances which William de Rue and Cecilia his wife held in the town of Rue aforesaid (that land which we lately caused to be

¹ That is, the warden or constable of the castle.

inclosed within our small close of Ruthin only excepted) with all bondmen, holding the aforesaid land with their sequels and chattels whatsoever without reservation. And also all that land and pasture with all their appurtenances which Gronough ap Iorewarth, and Madoc Goch our bondsmen hold in the town of Roslemeryer aforesaid with all the sequel and all the chattels of the aforesaid Gronogh, and Madoc without any reservation—together with the advowson of the aforesaid parish Church of Llanrhydd, and the Chapel of Ruthin aforesaid, with the tithes, obventions and other rights thereunto belonging. Moreover we have given, granted and by our Deed by these presents confirmed to God (and) the blessed Peter, to the Church and to the said priests, in pure and perpetual alms, and in dotation all those lands and tenements with all their appurtenances which formerly belonged to Walter de Braddene of the gift and grant of the said Lord Reginald de Grey our Father, in the cantred aforesaid without any reservation thereof, to find habits or apparel for them and their successors yearly for ever, and also forty acres of our land, and twenty acres of our wood enclosed, and at all times separate with their appurtenances for maintaining one Vaccary in Dynamerugh. Also common of pasture for 24 cows, and one bull with their kind without issue to be had for two years in our pasture of Dynamerugh aforesaid Dynameriza and Glympolia together also with common of pasture with all their cattle throughout our whole land of Ruthin aforesaid (our enclosure there only excepted) together with common of pasture for ten cows and one Bull in our little park of Ruthin from the feast of the finding the Holy Cross unto the feast of Saint Martin every year for ever, together also with one mill situate on the water of Clawadoc, and called the mill of Blethin Goch, with their appurtenances whatsoever. Further we have given to the Church and Priests aforesaid free pannage for sixty hogs in all our outlying woods of Dyffrenclwyd every year for ever, to have and to hold to the said blessed Peter the Church and the priests aforesaid, the aforesaid chapel with the Court yard aforesaid—the said 205 acres of Land with all their appurtenances together with all the bondmen holding the aforesaid land with their sequel and chattels whatsoever without any reservation as is above said, together with the advowson of the Church of Llanrhydd aforesaid and the chapel of Ruthin with their aforesaid appurtenances. Also all those lands and tenements with all their appurtenances, which heretofore were belonging to Walter de Braddene of the gift and grant of the said Lord Reginald de Grey our father for finding habits or apparel for them, and their successors yearly for ever, and the said forty acres of land, and twenty acres of wood inclosed and

at all times separate for maintaining a certain Vaccary in Dynannerugh aforesaid. Also common of pasture for 24 cows and one bull with their kind without issue for two years in Dynannerugh, Dynanneriza and Glympolia aforesaid, together with common pasture with all their cattle throughout all the town of Ruthin aforesaid (our inclosure only excepted), together with common of pasture for ten cows and one bull in our little park of Ruthin, and together with the mill aforesaid situate upon the waters of Clawadock which is called the mill of Blethyn Goch together with free pannage for 60 hogs throughout all our outlying woods of Dyffrenclwyd with all the appurtenances of every the premises as above in all things more fully is expressed of us, our heirs and assigns whomsoever—well and in good peace, entirely freely, and quietly in pure free and perpetual alms, and in dotation to be wholly discharged and free from all secular exaction whatsoever. And we the said John our heirs and assigns, all the aforesaid as they are more fully recited with their appurtenances to the aforesaid Blessed Peter, and the aforesaid priests will warrant, acquit, and for ever defend. In witness whereof we have caused our seal to be affixed to these presents, these being witnesses, The Lords, Henry de Lacy, Earl of Lincoln, Roger de Mortimer, then justice of Snowden, Pagan Tybetot, then Justice of Chester, Urien de St. Peter, John de Ardene, William Juge, Henry Spigurnel Knight, Meredith ap Maddoc, Blethin Goch, David ap Maddoc, Howell ap Maddoc, Llewellyn ap Madoc, Almaric Lord of Marreys, David ap Gronough, then official of Dyffrynclwyd, and others, dated at Ruthin the seventh of the ides of April in the year of our Lord 1310.

Now we the gifts, grants, and confirmations aforesaid, ratifying, and approving the same for us, and our heirs as much as in us is to the aforesaid priests and their successors, priests in the Church aforesaid serving God for ever, we do grant and confirm as the deed aforesaid doth reasonably testify In testimony &c: Witness the King at York the 18th day of September.

By the King himself.

ARCHITECTURAL ANTIQUITIES IN GLAMORGANSHIRE.

No. II.

COYTY, COYCHURCH, AND EWENNY.

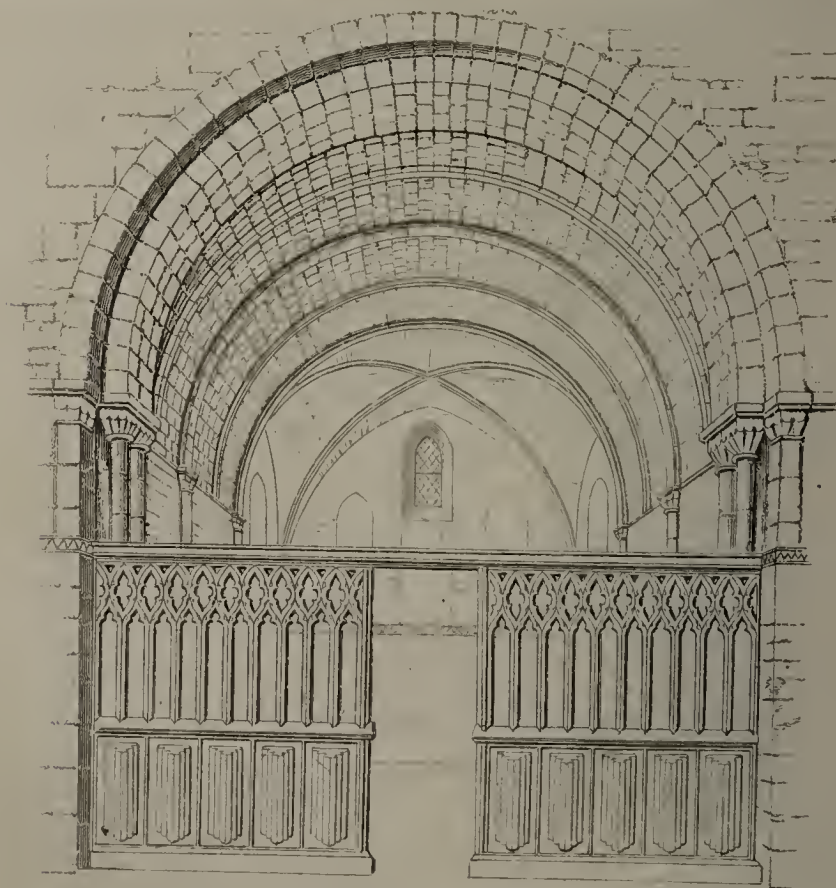
IN the central region of Glamorganshire, in the neighbourhood of Bridgend, three of the most remarkable churches in South Wales lie in close proximity to each other. These are those of Coyty, Coychurch, and the Priory of Ewenny. These three I propose making the subject of my second contribution towards an architectural survey of Glamorganshire, counting as my first the paper on the "Architectural Antiquities of Gower," which appeared in the *Archæologia Cambrensis* in 1850. Lying near together, and having some points of resemblance, they may naturally be treated together. I propose to examine them in the order in which I happened to visit them, which is also the reverse order of merit, so as to ascend from Coyty to the certainly superior church of Coychurch, and from Coychurch to the grand monastic pile of Ewenny.

The whole group may be classed together as instances of the perfect cruciform shape, in a region where that form is not very common, as instances too of much better work than is usual in that region, and yet as instances which by no means entirely desert the local character of the district. They are far finer than most Welsh churches, and yet they are essentially Welsh churches, and not mere exotics, like so many of the buildings of superior pretensions all along this coast. Their general outlines, and the half-military feeling about them, would at once proclaim to what part of the kingdom they belong.

The two churches which, as far as I am aware, were always merely parochial, still more closely resemble one another. The towers of Coyty and Coychurch are almost identical; they have very little of the feeling of genuine



Coyly Church N.W.



*Ewenny Church
Presbytery*

E. Freeman del

J.H. Le Keux sc

central towers; the ordinary South Welsh western tower is transferred to the centre of the church. The outlines also, though bold and effective, will not stand minute criticism, as the naves are disproportionably large. This is not uncommon in the best cruciform Somersetshire churches, where the old chancel was often preserved, as at Yatton, when the nave was rebuilt on a grander scale. But here the defect clearly dates from the beginning. It is especially conspicuous at Coyty, where the nave is not only much higher, but also much wider than the chancel, which produces some very awkward treatment of the roofs at the junction of the nave and transepts. Coychurch is better managed in this respect.

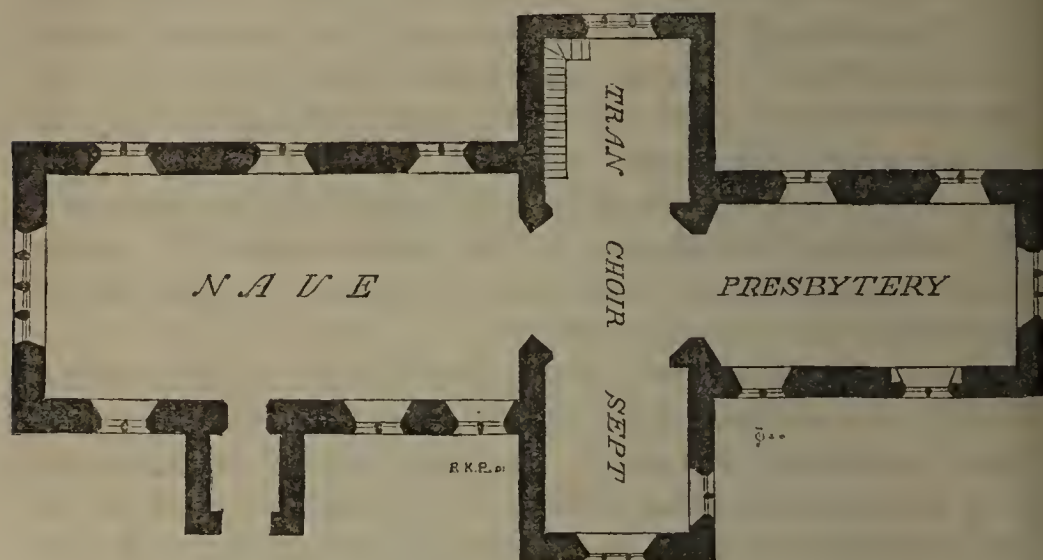
Ewenny is a church of another type. Though quite small, not covering much more ground, I should think, than Coychurch, it has all the grandeur and massiveness of a genuine Norman minster. Its outline, as far as it can be appreciated in its present grievous state of disfigurement, is absolutely perfect, unless it be that the single aisle to the nave was a defect. It belongs to the same class as Llanddew, Llanbadarn, St. Asaph, and Brecon, exhibiting the same noble simplicity of composition, especially the same enormously massive central tower. In point of date it is the earliest church of that type which I have seen, being a grand example of pure Norman work. In this respect it is more easy to compare it than any of the others with Leonard Stanley in Gloucestershire, a church which I have often paralleled with Llanbadarn. To Ewenny its resemblance is still stronger, as might be fairly expected when we remember that they were both cells to the Abbey of Gloucester, and must have been erected about the same time.

I will now proceed to describe the three in order, more in detail.

§ I.—COYTY.

OUTLINE AND GROUND-PLAN.—Coyty appears, with the exception of the upper part of the tower, to be an unaltered cruciform church of the fourteenth century. Like

Llanbadarn and Leonard Stanley, it is without aisles, but the effect of the four high roofs is a good deal marred by the disproportion already alluded to in the height and breadth of the four arms. One special result is that



Ground-Plan, Coyty Church.

the central tower becomes much too narrow for the church. This tower is one of the sort so common in South Wales, in actual date Perpendicular or even Debased, but retaining the general conception of a military tower of some centuries earlier. It is without buttresses or strings; a battlement rests on a corbel-table, diversified at the angles by gurgoyles, an ornament more commonly accompanying a cornice than a corbel-table. Close below the corbel-table are the plain square-headed belfry windows; these have slits under them in the east, north and south faces; on the west side the roof of the nave comes too near to the belfry window to allow of their insertion. Besides the tower, traces of military ideas may be observed in the corbel-table of the chancel, in the sloped basement of the nave and transept, and in the absence of buttresses throughout the church. There is a south porch, the only addition to the simple cruciform plan. The whole building has a pleasing and picturesque effect from most points. The west elevation, though perhaps over broad, is well managed,

with a large window, and a good plain doorway below. The transepts, as at Leonard Stanley,¹ are narrower than the nave; their fronts, therefore, are of a more pleasing proportion, and their effect, with their elegant slender windows, is extremely satisfactory.

Within the church, the narrowness of the central tower is still more felt than in the external view, and it is combined with the further defect of extreme want of height. The four lantern arches are very low; the crossing is vaulted and groined, both pier and vaulting arches being without shafts or capitals. The space under the tower, forming the choir, is, in a manner, isolated, and seems to have no relation to the rest of the church. Its arches are not a continuation of any of the walls of the church, except the western wall of the transept; for both the transept and the eastern limb, though so much narrower than the nave, are nevertheless wider than the tower-choir. The eastern arch then stands quite apart from the outer walls, and is connected with the angles of the transepts and eastern limb by an angular wall or buttress, pierced, on the north side at least, with a trefoiled squint, and furnished with a corbel-table in its upper part. The effect of the whole choir is more singular than pleasing. That this space did form the choir is proved by manifest traces of the roodloft against the east wall of the nave, and by the roodloft door remaining in the same position. Signs of screens are also apparent across the other arches. This of course shows that the screen was placed across the western arch of the lantern, and consequently that the space under the tower, in this as in so many other cases, formed the ritual choir. In a Norman minster this, of course, is only what we should look for, but in a Decorated parish church, though in no way extraordinary, it is worth noting; the more so, as from the external character of the tower it is not what we should have expected.²

¹ Here, it will be remembered, the difference of breadth between the nave and transept is obviated by making the tower oblong.

² It is still less probable that this should have been a case of an isolated central tower, like that at Ruthin, placed between the nave

This roodloft door is approached from a remarkable staircase in the north transept, placed against the west wall, and supported on two half arches of two orders, like one side of a trefoil arch. This leads also directly to the belfry. Beneath it is a stone bench, and a recess, which would seem to have been a squint out of the nave, like those in Cam church, Gloucestershire, and in some of the Pembrokeshire examples; but the present position of the pulpit forbids certainty on this point.

Since the destruction of the roodloft a small Debased window has been inserted low in the south wall at this point. There are similar ones on each side at Rumney, Monmouthshire.³

ECCLESIOLOGY, &c.—In each transept is a trefoiled piscina. The arrangements of the high altar present some singularities, which, as getting out of the domain of architecture proper, I will describe in the words of a writer in the *Ecclesiologist*, (viii. 251,) who has described both Coyty and Coychurch very accurately, though not exactly from my own point of view:—

“Under the eastern” window of the south side of the chancel (or rather presbytery) “is a curious arrangement of piscina and sedilia. There are three cinq-foiled-headed recesses, of which the westernmost only is prolonged so as to form a proper sedile; the eastern one contains the piscina with multifoiled orifice, while the middle compartment is of the same length as the piscina, and may have been a credence. Another singular feature is the existence of a drain in the pavement, immediately under the piscina just mentioned.”

On each side of the priest's door is a shallow recess.

and the choir, without belonging to either. This was also the case in Dunster Priory, Somerset, and still more singularly in Bredon church, Worcestershire, which, as far as I am aware, was always a merely parochial edifice. Here a narrow tower stands between the magnificent nave and chancel, there being no transepts. The loft was against the western arch; but an external doorway in the tower shows, as at Ruthin, that the tower could not have been occupied by stalls, but that the choir must always have been in the eastern limb, at least since its erection in its present form.

³ Mr. Parker thinks that one at least of those at Rumney is older than the destruction of the roodloft.

The ascent to the altar by several steps gives great dignity to the general effect of the eastern limb.

Two small but remarkable monumental figures in the chancel I leave to the local antiquary. There is also an incised cross. There is also a very fine chest, if indeed it be a chest, and not rather intended as a feretory, or for some other purpose which I am not ritualist enough to explain. It has a saddleback top; the sloping side is enriched with new Flamboyant tracery, but the gables are original, and the exposed side is elaborately carved with the emblems of the Passion. "The Font," says the *Ecclesiologist*, "is a curious octagonal bowl, of unusual size, without any pedestal or basement."

ROOFS.—The stone-groined roof of the tower-choir I have already mentioned; the eastern limb has internally a poor low timber roof, perhaps contemporary with the upper part of the tower, but, as the high pitch remains outside, there may possibly be something better above it. The nave has an open work roof of the ordinary South Welsh type, but it is in itself greatly inferior to many other specimens, and it is also much damaged by the loss of its ridge-piece. That however in the porch is a rare curiosity, as between the rafters are heads well carved in the wood, with male and female head-dresses of the fourteenth century. The outer doorway of this porch is a flat segmental arch with discontinuous imposts; the inner one is also segmental, but less flat.

WINDOWS.—The windows of this church are an excellent study, being nearly all in good preservation, and all, apparently, of one date. They exhibit various kinds of Decorated tracery, and, like many others, show what an uncertain existence the Flowing type had, some of the windows at Coyty being Geometrical, others almost Perpendicular.

The north window of the north transept is of three lights, with a manifest inclination to Perpendicular. But the supermullions, if they deserve the name, do not, except the central one, rise from the apices of the lights. The figures are completely foliated—sexfoiled—but the

space in the head is left bare. The north side of the nave has an elegant series of three windows of two lights; one is Geometrical, with a cinquefoiled circle in the head; another Reticulated and quatrefoiled; another of that form in which an arch springs immediately from the apices of the lights, like a spherical triangle with the base omitted, only foliated with an ordinary quatrefoil. The south of the nave has also the same Geometrical and the same Reticulated pattern, as also an inserted square-headed window. The south window of the east transept is three-light Reticulated; the eastern one has modern tracery inserted.

The west window is a very fine specimen of imperfect intersection.⁴ It is of five lights, fenestellæ of three with one common, leaving a space in the head with a spiked octofoil.⁵ Each fenestella forms a three-light Intersecting window; the lights are filled in with Flamboyant tracery; the spaces above are octofoiled, and that in the head quatrefoiled.

The east window is suspected by the writer in the *Ecclesiologist* of being "Debased." To me it seems a genuine Decorated window, only affected by a vagary, certainly very rare, but of which I have seen instances elsewhere. It is an Intersecting three-light window, only the lines are drawn concentric with those of the arch, which throws the whole design in a manner askew. The same arrangement occurs in a very extraordinary window at Rushden, Northamptonshire.⁶ The lights are unfoliated, the spaces quatrefoiled. On the north side of the chancel are two smaller windows of two lights, which seem to be modifications of the same idea; the lights being, as it were, a kind of Foil version of the same concentric arrangement. The two windows south of the chancel have very much the appearance of broad lancets; but there can be little doubt that they were originally

⁴ Essay on Window Tracery, pp. 48, 127.

⁵ *Ibid.* p. 79.

⁶ Northamptonshire Churches, p. 179. Essay on Window Tracery, p. 54.



Coychurch N.E.



Coychurch S.W.

L. Freeman del.

J. H. Keux sc.

like those on the north side, only they have lost their mullions.

The smaller windows in this church have an excellent effect within from their deep double rear-arches. The details are confirmed Decorated, but plain; there is no sign of the very distinctive characters of that variety of the style which I have elsewhere⁷ attributed to the influence of Bishop Gower. This is found through the whole of his own diocese of St. David's,⁸ but I have not yet discovered it within that of Llandaff. Among the curiosities of Coyty I must certainly not omit a monumental inscription of the last century, to do full justice to which would require a type cast for the purpose. The person commemorated, after some other singular adventures, was MOVSD TO ETERNITY. What kind of fate that may be, I know not; it suggests the Herodotean *θεῖα πρήγματα καταλαμβάνει τοὺς αἰελοῦρους*, and may also have some faint connection with the Alexandrine Patriarch, Timothy the Cat.

On the whole this church is an excellent one, and in fair preservation; but few of the windows have been robbed of its tracery, nor has any special devastation of any other kind been perpetrated. It has but little ornamental detail, but its picturesque outline and its fine series of windows would attract notice anywhere; and as a thoroughly Welsh church, exhibiting the local half military type on a larger scale and wrought with more finished workmanship, it ranks especially high. It is however decidedly outshone by its neighbour which I have next to describe.

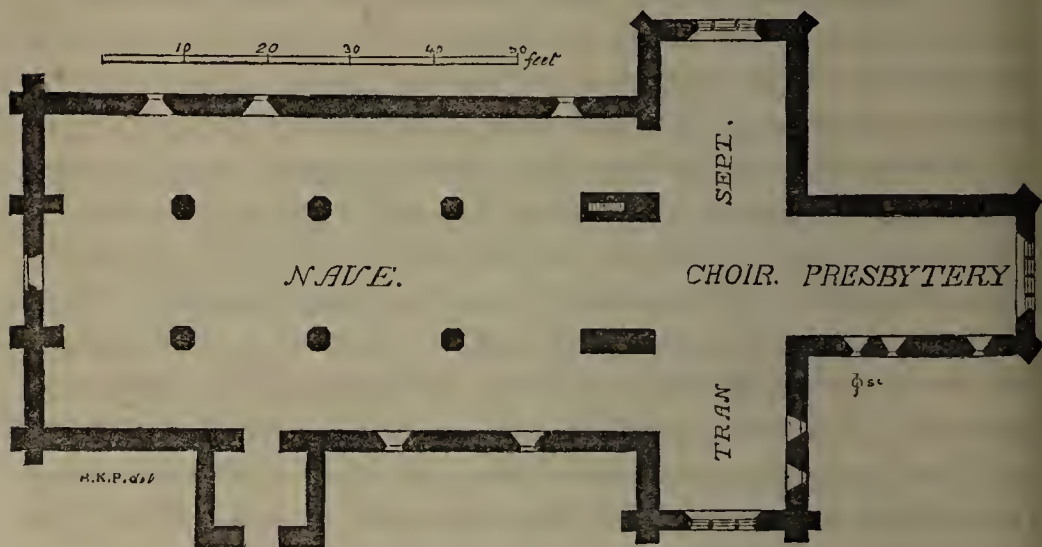
§ II.—COYCHURCH.

OUTLINE AND GROUND-PLAN.—Coychurch is decidedly superior to Coyty; it exhibits a still finer development of the local type. As Coychurch is somewhat the earlier

⁷ History of St. David's, p. 203.

⁸ It occurs at Swansea and perhaps at Llanthony, places in Glamorganshire and Monmouthshire respectively, but in St. David's diocese.

of the two, and as Coyty evidently reproduced it in several respects, this marked superiority of the earlier model may not be considered altogether creditable to the designers of the later copy. The resemblance between the two is very striking, the chief difference being in the



Ground-Plan, Coychurch Church.

presence of aisles at Coychurch. Coychurch, like Coyty, is a church of nearly unmixed Decorated work, or rather of Transition from Early English to Decorated. The only exception is the same which occurs in its neighbour, namely the tower, which is of much the same character as Coyty, a western, unbuttressed, military tower transferred to the centre of the church. As at Coyty, the upper part is late, with the same corbel-table and gurgoyles, but the square-headed belfry windows are better finished, having foliations, and as they are placed a little lower than at Coyty, the effect of hardness and squareness is somewhat diminished. I cannot look upon some small pinnacles as any improvement. They are modern, or tampered with, but they clearly succeed old ones. As at Coyty, the nave is much higher than the other limbs, so that from the east end the tower looks quite lofty, but, as I before said, the special fault of Coyty, the disproportionate breadth of the nave, does not occur. The nave of Coychurch indeed is unusually narrow and lofty, contrary to the common

use of large Welsh churches, which generally prefer a single wide body to a nave and aisles. As at Coyty also, military features occur in corbel-tables to the chancel and transepts, in sloped basements in various parts, and in the absence of buttresses at the sides. At Coyty, it will be remembered, there are no buttresses at all, but at Coychurch they occur in all the four fronts; those however to the chancel and north transept are actually a rude form of the spur-buttress, so common in the military architecture of the district. On the whole, though the tower is hardly in character as a central lantern, and though the nave is certainly disproportioned to the remainder of the church, the whole effect of the building is pleasing and picturesque from every point.

NAVE AND AISLES.—The grand distinctive point of Coychurch is the presence of a real west front, simple indeed and unornamented, but of admirable composition and quite satisfactory detail. It is a true architectural design, which is so seldom the case even in churches of very considerable pretensions, the west end being so often left, as it were, to take care of itself. I certainly cannot call to mind any Welsh, and not very many English, buildings of the same scale which can at all compare with it. Even among churches of higher ecclesiastical rank, Brecon has no west front at all, and St. Asaph one certainly not superior, if equal, to Coychurch. We must ascend to buildings like Llandaff and Llanthony to find anything superior. Again, its perfect plainness and simplicity again distinguishes it from the grand parochial west fronts of Berkeley and Felmersham in the earlier, of Yatton, Crewkerne, and Terrington St. Clements, in the later styles. It consists simply of the termination of the nave and aisles, the former having a high gable, the latter a very decided slope. This has, indeed, been increased by a modern alteration, but the original slope, which can easily be traced, was very considerable. The central compartment is marked off by pedimented buttresses with only a single set-off at a great height from the ground; the angles have low double buttresses.

The great west window, set high in the wall, is a well-proportioned one of three lights, of simple Arch tracery without foliations. It is very plain and simple, with a single bold chamfer in the jamb. Below is a fine large doorway, which might be called Early English, having detached banded shafts: but I imagine the whole is of one piece, the transitional style of Edward I.'s time. The west windows of the aisles are, as far as I am aware, unique, and give a character of great boldness and originality to the whole front. They are merely large pointed quatrefoils, which have internally, so to speak, a lozenge-shaped rear arch.

We find the same idea repeated in the clerestory, for, strange to say, in a Welsh church, Coychurch has a clerestory, though a very low one, and on the south side it is pierced with windows, though they are merely cinquefoil openings. They suggest the remembrance of those in St. Asaph's Cathedral, but their fate has been exactly the reverse. At St. Asaph they are preserved without and concealed within: at Coychurch they are visible within, but partially concealed outside by the increased slope which has been given to the aisle roofs.

Nearly all the smaller windows throughout the church are trefoil-headed lancets, those to the south having pointed labels, of a rather awkward shape, which are absent on the north side. These windows are a more finished form of the ordinary and always satisfactory trefoil lancet of South Wales. The north side of the nave, being pierced with only three of them, with the steep roofs of the aisle and nave, and only the low unpierced clerestory interposed, has a somewhat bare and heavy look. On the south the range is broken by a good sized porch, with a segmental outer doorway, as at Coyty. The inner arch has good mouldings of Early English character. The north doorway is blocked, and must have been very plain.

The nave derives a fine internal effect from its great height and narrowness. It is especially striking in the direct view westward, where the large western doorway,

and the portion of the west window high in the wall, serve to increase the character of loftiness. Viewed across, the width of the bays seems out of harmony with the narrowness of the nave itself. They are five in number, but of these the eastern one is a solid wall for the reception of the roodloft, just as at Brecon, just too as at Leominster,⁹ except that there the triforium and clerestory are continued over the blank space, which seems to have been thought unnecessary with the low clerestory of Coychurch. There is only a small plain opening on each side to light the roodloft, that on the north side forming a small projection. The piers are octagonal, with bases and capitals showing, like the rest of the church, the transition from Early English to Decorated. The eastern pair of responds have discontinuous imposts, but immediately beneath that on the north side is a corbel in the form of a capital.

The roof of the nave, when untouched, must have been a very fine example of the more elaborate kind of coved roof, with moulded ribs and an enriched cornice. Unfortunately it is now ceiled between the ribs; were it panelled and painted instead, the effect would be magnificent. Over the roodloft the design, as usual, is different and more elaborate.

CHOIR, TRANSEPTS, &C.—The position of the roodloft across the western arch of the lantern shows that here, as at Coyty, the ritual choir occupied the space beneath the tower. This is also shown by the position of the priest's door unusually westward, so that there would have been very little room for stalls in the eastern limb. The four lantern arches also rise suddenly from the wall with discontinuous imposts, so as to furnish a more convenient backing for the stalls. The groined roof of Coyty does not reappear at Coychurch, but the tower-choir, not being so conspicuously low and narrow, fits better into the general design of the building. The roodloft must have been extremely large, as is shown by the great con-

⁹ *Archæologia Cambrensis*, 1854, p. 175.

structive preparations for it. Its doorway is placed some distance to the west of the lantern, while one to the tower, approached by the same stairs, is in the eastern wall of the nave.

The transepts are approached from the nave aisles by arches, of which the northern one is very rude, quite unlike anything else in the church; the southern is of more ordinary character, with discontinuous imposts. The south transept contains a piscina.

The side windows of the constructive chancel and those in the east end of the south transept form a beautiful series; they are trefoil lancets with pointed labels, the whole range being externally connected by a string, while internally their labels are immediately connected so as to form an arcade. They remind one somewhat of Grosmont, Monmouthshire, or of Brecon College. There are four on each side of the constructive chancel, two in the south transept; the east end of the north transept has no windows; its west end has a single blocked one. The east window is of three lights, good Intersecting tracery; it might be supposed to be an insertion, as, inside and out, the string seems to be interrupted. The label however has a return, showing that the arrangement is original. And the character of the window, with its truncated cusps, is very early, probably contemporary with the rest. The north front has three trefoil lancets, simpler than the remainder. Within the constructive chancel, which was, of course, the real presbytery, the original roof has been partly concealed by a late Perpendicular flat timber ceiling, probably, as at Coyty, contemporary with the late upper portion of the tower. This recklessly cuts off the head of the eastern lantern arch, and it did decapitate the east window in a similar manner; but this barbarism has been partially remedied in more recent times by a kind of restoration of the coved roof over the eastern bay, so that the east window is no longer directly interfered with; but I need not say that the intrusion of this ceiling is anything but an improvement to the general internal effect.

ECCLESIOLOGY, &c.—On some points coming less directly within my own province, I cannot do better than again quote the writer in the *Ecclesiologist*:—

“Beneath the south-east window is a sedile and piscina, each with a plain triangular canopy rising above its sill; and in the opposite wall an arched aumbrye. On the north side of the chancel is a rudely sculptured recumbent effigy of an ecclesiastic, with this inscription, ‘Here lieth in grave the bodi of Thomas Ivans, Clerk, Parson of Coychurch, deceased the 2 day of April, Anno Domini 1591.’ This is a singular specimen of a tomb of the time of Elizabeth: opposite to it is another probably coeval, with a very small effigy, no doubt commemorating a child. . . . The walls having been lately scraped, much remains of ancient colouring have been discovered. In the jamb of a window on the east side of the south transept is a fresco painting, of which however the subject cannot be deciphered; and the southern arch of the tower has been richly coloured in arabesque patterns. The font has a plain octagonal bowl, upon a stem of like shape. Close to the south door within the church is a circular benatura in a perfect state.”¹

In the nave there remains a fair late stall desk now applied to the use of the clerk.

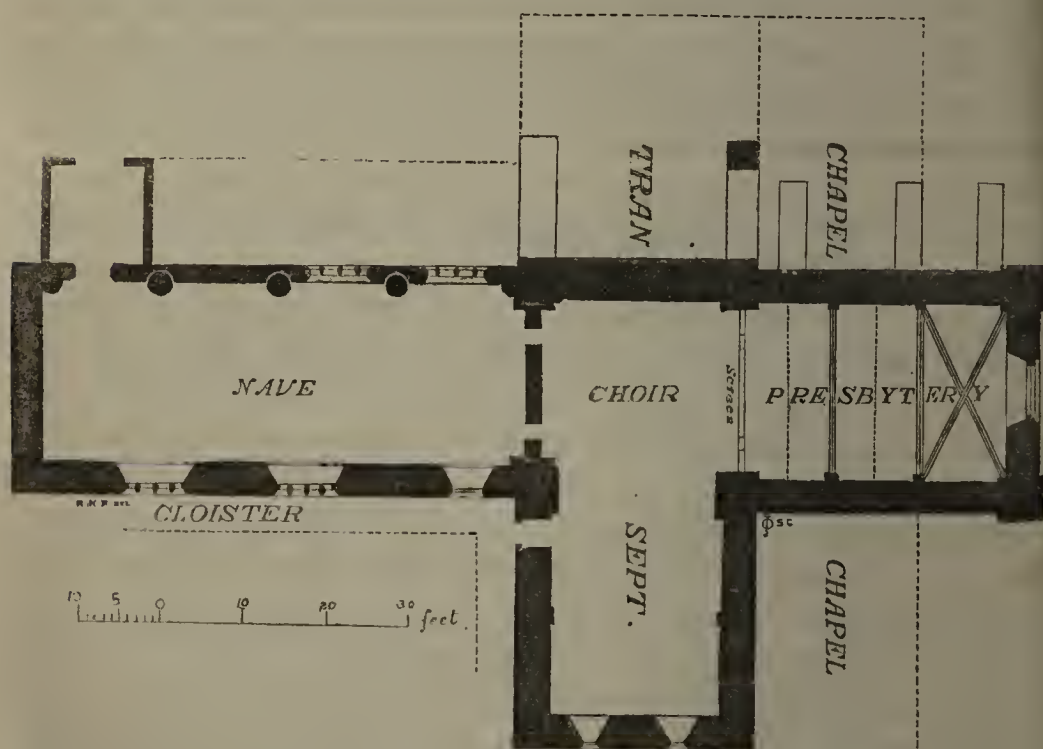
In the church-yard stand three crosses, one the ordinary church-yard cross, which, having its tall shaft rising boldly from a high flight of steps, groups well with the porch and south transept of the church. The other two are examples of those primæval erections the examination of which I must resign to Mr. Westwood.

These two neighbouring churches are on the whole remarkably fine buildings, and are in a remarkably perfect state. I do not say that their condition might not be improved in some respects by the ejection of pews and the like; but the destroyer and that still more deadly enemy the restorer have agreed to spare all their essential features. Had the like been the case with the still nobler structure which is to conclude my present series, I should have had to describe the full grandeur of one of the finest structures in the Principality; as it is, we find in Ewenny Priory little more than a mutilated fragment.

¹ *Ecclesiologist*, viii. p. 253.

§ III.—EWENNY PRIORY.

The Priory Church of Ewenny is a building highly remarkable on several grounds. It is one of the earliest of the great buildings of Wales, being an example of pure Norman work; it is also perhaps the best specimen of a fortified ecclesiastical building, of the union of castle and monastery in the same structure; it is also especially interesting to myself as a valuable contribution to the series on which I have always considered myself specially engaged, namely the class of churches which were at once parochial and collegiate or monastic. To Dorchester, Monkton, Malmesbury, Brecon, Ruthin, Leominster, Dunster,² I have now to add Ewenny.



Ground-Plan, Ewenny Priory.

Ewenny Priory, like the two churches which I have just been describing, has undergone but little modification, except indeed in the way of direct destruction. It has gone through no such extensive remodellings as St.

² See the Somersetshire Archæological Proceedings for 1855.

David's, Llandaff, Leominster, and Brecon. So far as it exists at all, it exists very nearly as it was originally built, and it consequently shows us what a religious edifice raised by invaders in the midst of a half-conquered country was required to be. For the same reason there will be no occasion for a formal architectural history; I shall be able to deal with Ewenny in the same way as I have just done with Coyty and Coychurch.

OUTLINE, GROUND-PLAN, &c.—Ewenny then is a cruciform church with a central tower of enormously massive proportions. When perfect, it consisted of a nave with a north aisle, choir under the tower, transepts, presbytery without aisles, but with an arrangement of chapels attached to the transepts somewhat similar to those of Llanthony and Brecon. But these chapels are now destroyed, together with the nave aisle and the north transept. The destruction of the chapels appears to have involved the propping up of the presbytery by enormous buttresses, which utterly destroy the external architecture of this portion. The western limb, or nave, formed, and still forms, the parish church; the choir, the presbytery, and their appendages formed the church of the priory. When they came into private hands at the Dissolution, they might, at the will of the grantee, have been wholly destroyed, as at Leominster and Ruthin, ruined, as at Monkton, or united to the parish church, as at Dorchester, Leonard Stanley, and Abergavenny. As it was, they were allowed, as at Arundel, to remain standing and roofed in, as a place of burial, but with no further care taken of them.

It must however be distinctly remembered that the separation of the church into two parts is in no way owing to the Dissolution or any of its consequences; it was the original arrangement of the church from the beginning. The western limb formed, as in so many other cases, the parish church, and the present altar stands on the site of the parochial high altar. The portion beyond was the Priory church, which, when the Priory was dissolved, ceased to be used for ecclesiastical purposes. The parishioners of Ewenny have indeed been

defrauded of their north aisle, but not of the choir, transepts, and presbytery, which never belonged to them. Two distinct churches, in fact, formed one continuous building. So it was at Wymondham,³ where a tower with a solid western wall stood between the monastic and parochial portions of the building; so at Ruthin and Dunster, where the central tower, though not solid, was carefully used to isolate the two parts; while at Dunster the western limb contains the whole arrangement of a large church, a nave, a choir marked off by a magnificent roodloft, and actually a constructive presbytery distinguished by an arch. At Ewenny the division was made by a solid wall across the western arch of the lantern, acting, of course, at once as the reredos of the parochial church and the rood-screen of the Priory.

The twofold character of the building, parochial as well as monastic, may perhaps have had some influence towards giving it its especial military air. The parish church could not be concealed within the monastic inclosure; the parishioners must have free access, without passing through the gateway of the monastery; consequently, the whole north side was exposed, while the monastic buildings were attached to the south. The like is the case at Brecon, Abergavenny, and numerous other instances. The result is that the church itself becomes part of the line of defence; and hence the extent to which it assumes a castellated character. We have seen at Brecon and Abergavenny the battlement carried round in front of the gables to form a position of defence. The like, as far as we can judge in its present state, was the case with Ewenny also. It is so in the south transept, where alone it remains perfect; much more therefore would it be so on the exposed north side, where unfortunately its unlucky mutilation has removed the traces. But the tower has a sufficiently formidable corbel-table supporting a battlement pierced with cross eyelets. The extraordinary massiveness of the church is probably owing to the same feeling. Leonard Stanley was a sister insti-

³ See Norwich Proceedings, p. 115.

tution; the church was built about the same time, it is of much the same outline, and resembles it in several of its details; but as Leonard Stanley has no corbel-tables or cross eyelets, so neither has it the extreme massiveness of Ewenny. In fact Ewenny was designed to stand a siege, and Leonard Stanley was not.

The best point of view of Ewenny church is from the south-east, from the gardens of the neighbouring house. No other, in the present mutilated state of the building, preserves so much of the original outline; in the northern view the cruciform shape is of course entirely lost. From the south-east the solitary transept is taken in, and consequently the true character of the tower and the general outline of the whole are better understood. The ugly buttresses of the presbytery are however a great eyesore; but the blocked arch in the east wall of the transept is sufficiently suggestive of the destroyed chapels. It is however to be deeply regretted that our old enemy the ivy is allowed to disfigure Ewenny with no more let or hindrance than at Brecon. The arrangement of the transept windows is just discernible, but the junction of the buildings which we might expect to join the church at this point is altogether concealed.

THE PRESBYTERY.—The presbytery of Ewenny may, in some respects, pass as the prototype of that of Brecon, though a greater difference in general effect can hardly be imagined than exists between the internal appearance of the two buildings. The ecclesiastical arrangements are nearly identical; the architectural character presents a total contrast. Brecon, with all its bulk and massiveness, derives an internal effect of lightness from its noble series of Lancet triplets, and the positive height of the building, in its unvaulted state, is considerable. But at Ewenny all is dark, solemn, almost cavernous; it is indeed a shrine for men who doubtless performed their most solemn rites with fear and trembling, amid constant expectation of hostile inroads. Of course no arrangement in the Norman style could directly compare with the Lancet work at Brecon, but many examples of Norman work are far

from approaching the gloomy and ponderous character of Ewenny.

The ground-plan of the two presbyteries is very nearly the same; Brecon consisting of four bays, Ewenny, a much smaller church, of only three. At Brecon the two eastern bays stood free, but at Ewenny the extreme eastern one only; the others in both cases having chapels attached without any regular arcades between. Indeed at Ewenny, we find no traces even of the low arches which, in one bay at Brecon, connect the presbytery with the chapels; there seems to have always been an unpierced wall. Again, at Brecon there was room for windows in all the bays, which, in the two western bays, rose like a clerestory above the roofs of the attached chapels. At Ewenny, the small height and the character of the roof did not allow of any side windows at all except in the extreme eastern bay. But it is in the roof just alluded to that the great contrast of all is to be found. Ewenny presbytery is one of the rare instances in England of Romanesque vaulting on so large a scale. Over the three western bays is a barrel vault, but the eastern bay has groined cellular vaulting. The object of the difference clearly is to allow of the presence of windows in the eastern bay. The two bays of the barrel vault are divided by square-edged arches rising from square pilasters, whose capitals are connected by a string forming a sort of stone wall-plate. These pilasters are corbelled off at a lower string, which is enriched with the chevron. Between each pair of these flat arches a moulded rib is thrown across; the groined vault of the eastern bay has also moulded ribs, rising at the east end from shafts set diagonally. The barrel vault is semicircular; it seems always to have been a little flattened, but now the crown has given way considerably. The groined vaulting is just pointed. The east window is a pointed triplet, quite plain; if it be contemporary, it is a very early instance, and reverses the usual course of the Transition, in which the great constructive arches become pointed, long before that form is extended to the smaller apertures. The

small windows on each side of the eastern bay appear to have been tampered with.

Externally, owing to the destruction of the side chapels and the addition of enormous props, hardly anything can be made out. The east end has flat pilasters, and a small window may be discerned in the gable over the triplet.

LANTERN.—The lantern arches are round, perfectly plain, of two orders, the inner one rising from two corbelled shafts side by side, the outer from a flat pilaster similarly treated; the chevroned string of the presbytery is continued under them.

The space under the crossing is divided from the presbytery, as at Brecon, by a screen of wood, apparently of Perpendicular date, as the solid portion is panelled with the linen pattern, but the tracery above is Decorated, an elongated version of the Reticulated type. The upright mullions appear to have been renewed. To the west a solid screen, a wall in fact, separates the crossing from the nave. This has been, doubtless in more recent times, built up to the crown of the arch; but it is equally clear that the wall itself was original, as it contains two pointed doorways, just analogous to those in St. Cuthberht's screen at St. Alban's.

It may be remembered that when describing the phenomena of Brecon Priory,⁴ where we have the same eastern screen, and signs of the same western screen as at Ewenny, I thought, on the whole, that at Brecon the choir had always remained under the tower, and that the eastern screen was analogous to that at St. David's, one dividing the choir and the presbytery. The other alternative was that the choir, originally occupying the crossing, was at a later period removed into the eastern limb. This last is the arrangement that was so remarkably carried out at Dunster, where, as I before said, the tower was employed to isolate the monastic and the parochial portions of the church. That this change took place at Ewenny is far more probable than at Brecon. The

⁴ *Archæologia Cambrensis*, 1854, p. 169.

reason for so thinking is to be found in the character of the solid screen across the western lantern arch. This, I just mentioned, has two doorways. Ordinarily a screen has only a central doorway, with the return stalls on each side of it. But this has the two doorways on each side like a reredos, it being in fact the reredos of the parochial church. It is not easy to see how this could be reconciled with the ordinary arrangement of stalls immediately to the east of it. This makes me think that both these screens are not improbably owing to a later rearrangement, designed more completely to separate the two portions, as at Dunster. If so, the stalls were now removed to the eastern limb, the crossing was left as a vestibule to the new choir, and the wall erected to divide the two portions was treated on its western side as a genuine reredos. It should be mentioned that I could make out no signs of a screen across the southern lantern arch. But if the choir ever did occupy the eastern limb, one cannot doubt but that it was a mere rearrangement. Its original position could never, in a Norman minster, have been other than under the tower.

TRANSEPTS.—The north transept is destroyed. The southern one remains, and retains its original character nearly untouched. It is lighted at the south end by three plain round-headed lights, arranged in a triangular shape, like those at Llanbadarn-fawr, and at Barming in Kent. In the west wall the passage to the tower, which is approached, just as at Brecon, from the south-west corner of the transept, opens to the church by an arcade of seven small arches upon massive shafts, alternately round and square. The effect is excellent. The roof of the transept is a poor open one of timber.

CHAPELS.—Though the chapels in the angles of the presbytery and transepts have been wholly destroyed, and even the ordinary traces of destroyed buildings have been greatly obliterated by the enormous props which have been built up against the presbytery, still enough remains to make out their general design. The arrangements of the presbytery clearly show that the chapels

extended along two-thirds of its length eastward, while those of the transepts show that they extended north and south nearly as far as the transepts themselves. In the east wall of the south transept there still remain, perfect, though blocked, the round-headed arches which led into them. The northern one has its label adorned with the billet; the southern is quite plain. They are divided by a square pier, in which an elegant trefoil niche has been inserted during the Early English period. Among the ruins of the north transept, one of the arches and the intermediate pier can be made out; so that it is clear that the arrangement was the same on both sides.

It is evident then that these chapels, as at Brecon and Llanthony, occupied a very considerable space, east of the transepts and north and south of the presbytery. The question next arises, How was this space treated internally? At Brecon and Llanthony we have seen that the original design included four bays of vaulting from a central pillar, an arrangement which was actually carried into effect in the same position at Valle Crucis. As Ewenny so clearly forestalls Brecon and Llanthony in the general idea of these chapels, did it forestall them likewise in this particular mode of treating them? It would appear that such was not the case, as along what are now the external walls of the presbytery may be discerned clear traces of the vaulting of the chapels, which, like that of the presbytery itself, was of the barrel form. The question now presents itself, Did this vault cover the whole building on each side at one sweep; or were there two chapels on each side divided by a wall or arcade? The approach from the transepts being made by two arches certainly suggests the idea of two chapels side by side. Moreover the arch of the barrel vault commencing from the walls of the presbytery, is not of sufficient curve to have taken in the whole width of the two arches leading from the transepts, but is rather adapted to a width not stretching farther than the pier between them. But if we suppose two such chapels side by side, then either a wall or an arcade must have been

carried eastward from the central pier. But the pier which exists in the ruined north transept is sufficiently perfect towards the east for signs of such wall or arcade to have been discernible. I could however discern none. If we are to suppose an arcade co-existing with a complete barrel vault in each of the chapels which it divided, the vault would occupy the room naturally allotted to the arches, and the piers must have been of pretty much the same proportions as those famous ones at Manorbeer, which so nearly realize the Buddhist notion of perfection by promotion to a state of nonentity. If we suppose a wall, then a wall, still more than an arcade, must have left signs against the intermediate pier. And again, the presbytery, as it is, is unusually dark and cavernous; but the inner chapel, on such a supposition, divided by a solid wall from the presbytery on one side and from the outer chapel on the other, and with no possibility of any windows except at the east end, would have been nothing better than a crypt above ground. It is however possible that the design may have contemplated an arcade ranging with the intermediate pier, the vault being cellular towards the arcade, and barrel towards the wall of the presbytery. But, whatever was the design, it probably never was carried out. At Dorchester, it may be remembered, the central pillar was never erected; at St. David's, I need not say, several eccentric designs for vaulting were laid aside, apparently on account of their awkwardness or impracticability. Such was most probably the case at Ewenny also.

As regards the outer finish of the chapels, we should naturally expect to find them gabled to the east, two gables being originally contemplated, as was clearly the case at Brecon. But here the peculiar character of Ewenny steps in. There are clear signs against the east wall of the south transept, which show a flat roof-line at a great height. This seems to imply that the chapels were not finished with gables, but had chambers over them, which, probably for military reasons, may have been made flat roofed.

COMPARISON WITH BRECON, LLANTHONY, AND LEONARD STANLEY.--Thus much for the monastic portion of the building. This presbytery and its adjuncts are singularly interesting, when compared in chronological order with the other great South Welsh churches. That we have here the germ of the arrangement of Brecon and Llanthony is manifest, and it is one decidedly unusual at the period. The presbytery of Ewenny, as that of a moderate sized Norman minster, might have been expected to be somewhat shorter, and there would have been a fair chance of its being apsidal. The transepts we should have expected to have been furnished with an eastern apse, as at Romsey, or at most with an aisle, partitioned off for altars, as at Buildwas. Instead of this we find on each side of the presbytery a series of chapels nearly as large as the presbytery itself. The same careful attention to earlier precedents which developed Llanthony out of St. David's, and Llandaff out of Llanthony, developed also the singularly elegant arrangement which the latter church shared, or was designed to share, with Brecon, out of one which, as originally designed at Ewenny, would have had an effect anything but similar.

It now remains to compare Ewenny with its sister church of Leonard Stanley. Besides the differences springing immediately from the military character of Ewenny, each church has some peculiarities of its own, though points of resemblance are not wanting. There is a certain squareness, for instance, in the details of both, though it shows itself in somewhat different ways; at Ewenny in the employment of actual square pilasters as supports for arches; at Leonard Stanley in placing its round shafts in a singular manner between square projections. Where the round shafts do occur at Ewenny, as in the lantern, they are set two and two, as at Stanley, Tewkesbury, &c. The doorways also are a good deal like those at Stanley, and some of the grotesque label terminations resemble some both at Stanley and Malmesbury. In ground-plan Stanley is simpler than Ewenny; instead of the two large chapels of which we

have been treating, it seems to have only had a single apse attached to the south transept. The nave aisle also is wanting, but the nave itself is much longer. The presbytery, as at Ewenny, was designed for vaulting, which has never been added, though the idea seems to have been again entertained when this part of the church was so skilfully remodelled in later times. I do not know that the appearances absolutely forbid the supposition that the Norman architect of Stanley contemplated a barrel vault, but certainly the idea never struck me till after I had seen Ewenny.

Of the most remarkable peculiarity of Leonard Stanley Ewenny has no trace. The Gloucestershire example forestalls the strange arrangement of Bath Abbey, by which, the transepts being narrower than the nave and presbytery, the central tower is rendered oblong. This result is obviated at Coyty by the irregularity of the whole design, the tower not harmonizing with any of the four limbs; otherwise it may be remembered that there also the transepts are considerably narrower than the nave. But at Ewenny the four limbs are of the same width, and the tower is adapted to them all in the ordinary manner.

THE NAVE.—The nave, forming the parish church of Ewenny, is at present in a grievous state of neatness strangely contrasting with the grand desolation of the eastern portions. It will be remembered that it was divided from the conventual church by a high solid screen forming a reredos, which is now carried up so as entirely to block the western arch of the lantern. The result, in these instances, of employing a portion of a great church for parochial purposes, is that, while a building is provided of greater splendour than an ordinary parochial church, something is lost in ritual propriety. There is seldom any distinct chancel; it is not everywhere that we find, as at Dunster, a complete nave, choir with screen, and constructive presbytery with an arch, all marked off west of the central tower. The western limb of Ewenny, regarded as a distinct church, must always have appeared small and crowded, though

whatever effect it may have had is of course utterly ruined by its having been subjected to every species of barbarism in the shape of pews, ceiling, and ugly windows, besides the entire destruction of its solitary aisle. The blocked arcade is a fine example of grand, plain Norman. I am not aware of anything to compare with it along this coast, except St. Woolos at Newport, and there we shall find far more diversity than resemblance. The piers of St. Woolos are essentially columns, with distinct capitals; at Ewenny we have the massive cylindrical pier, not a column, but a round mass of wall, with no proper capital, but a mere impost following the shape of the pier. These, as I have often observed, are the distinctive characteristic of English Romanesque, as exhibited in our larger churches. In parochial buildings the columnar form is more usual, and St. Woolos would be especially unlikely to depart from it, when we remember its remarkable retention of Roman forms⁵—probably of Roman materials—in the columns of the great western doorway. The arches of Ewenny, like those of St. Woolos, are round, plain, of two orders, but they are better managed than in the other example, where with so projecting a capital, a single bold sweep of the arch would have been preferable. The clerestories of the two present a marked difference. At St. Woolos the windows are set, in their natural place, over the arches; at Ewenny they are placed over the piers. This is a not uncommon device to obtain a larger clerestory than the height of the church will fairly allow. But the windows, in such cases, with their splay almost touching the arch on each side, have always an uncomfortable look; they have an air of having, in a manner, broken through, out of their proper place; besides, this arrangement necessarily hinders any regular division into bays. The windows at Ewenny are perfectly plain round-headed openings. On the south side no original window remains perfect; but one may be traced, set high in the wall above

⁵ *Archæologia Cambrensis*, 1851, p. 193.

the cloister, so as to range with the clerestory on the other side. This may perhaps help us to the reason why the church has only one aisle. In so small a building a cloister built against an aisle would have been as high as the aisle itself; it would have wholly concealed it outside, and would have prevented the existence of any aisle windows within. Probably then the architect judged rightly in omitting the aisle on the cloister side, and making a regular series of clerestory windows on each side, rising, on the north, above the aisle, on the south, above the cloister. At Leonard Stanley, it may be remembered, there are no aisles; the windows on the south side are placed high in the wall, over the cloister, and those to the north are made to range with them, without any absolute necessity. The single blocked window at Ewenny is all that is left; large square windows having been inserted to the west of it, apparently since the Dissolution.

TOWER.—The massive central tower rises with much dignity from the intersection. Its general character strikingly resembles that at Leonard Stanley from any point where the oblong form and attached stair turret of the latter are not very conspicuous. And this is the more remarkable when we remember that the upper part of the tower at Stanley is actually of Perpendicular date. It is however plainly an exact reproduction of an earlier tower, being one of the best examples I know of this rare, but by no means unique, process on the part of the later mediæval architects. Both towers rise only a stage above the roof, and both are lighted by two small single lights in each face, set wide apart. At Ewenny these are round-headed; at Stanley they are obtusely pointed, and have the Perpendicular cavetto in their jambs, the only sign they exhibit of their actual date. But at Stanley the belfry-stage is a little higher than at Ewenny, and the massiveness is also slightly reduced by its being a little recessed. Stanley also of course wants the remarkable military parapet of Ewenny. A very lofty battlement, certainly higher than the small belfry-stage beneath it, is supported on a corbel-table. The battlements are stepped,

as they sometimes are in East Anglia, but of which I do not remember an example in any other Welsh⁶ or Western church; and each is pierced with a large cross eyelet. There are three embrasures in each face. At the corners are very small pinnacles, much as at Coychurch; I think on the whole they are a relief to the effect.

CONVENTUAL BUILDINGS.—Unless I am greatly misinformed, the domestic buildings of the Priory remained in a nearly perfect state till about the beginning of the present century. And a most valuable study they must have afforded of the architecture and arrangements of a castellated monastery of this kind. At present a considerable portion of the outer wall remains to the north-west of the church, including the great gateway and a bastion with a cross eyelet at the extreme west end. The gateway externally has its angles worked into quasi-octagonal turrets with spur buttresses. There is also a large square stair turret attached to the wall. The arch is segmental; on the inner side it has a singular kind of trefoil relieving arch with a sort of spandril over it; and the gateway on this side is buttressed, and now gabled, but I doubt the authenticity of the upper portion, and nothing of the sort appears externally.

Of the principal buildings of the monastery there are no remains. At the northern end of the wall is a good sized building, apparently contemporary with the church; it has a barrel vault, with the ribs knocked away, as in some cases in Pembrokeshire.

The cloister, as we have seen, was attached to the south side of the nave. What is most remarkable about it is that its eastern walk, against the transept, must have been much higher than the northern one against the nave. There are two distinct roof lines at quite different elevations, and the antiquity of the lower one is shown by its being cut through by the Debased windows inserted after the Dissolution. The cloister communicated

⁶ Since this was written, Mr. Longueville Jones (*Archæologia Cambrensis*, 1857, p. 42) has mentioned the existence of a few—only a few—such examples in North Wales; I know of no other in the south.

with the church by two doorways in its north-eastern angle, one opening into the nave and one into the transept.⁷ Both are good Norman specimens, with jamb-shafts; that in the nave has the chevron in the arch, an ornament which is wanting in the other. The doorway in the nave has also two bits of Decorated foliage built in in a singular manner, apparently to act as corbels to the perpendicular timbers of the roof, for which also the labels have been partially cut away.

Such is the Priory Church of Ewenny, a building deserving far more than the merely local celebrity which as yet I fear is nearly all that it enjoys. To my own mind the investigation of these minor conventual buildings is perhaps more attractive than that of either greater or smaller churches. And I know of few where the original arrangements can be better studied than in the present instance. As for the two other churches which I have described, there is no district in England in which they would not be at once placed above the average. Less rich in detail than many a Northamptonshire or Somersetshire building, their grandeur and massiveness of outline would everywhere challenge attention. In fact, like most Welsh churches which rise above the ordinary type, they rather resemble small minsters than common parish churches. Coychurch would be an admirable model for a small colonial cathedral. Raise and vault the eastern limb and adapt the tower a little more to the other portions, and its design would be almost perfect for such a purpose.

In investigating all three churches I have to return my best thanks for the assistance given me by Mr. Basil Jones on the occasion of one of my visits to them, and by Mr. Penson on that of another. To Mr. Penson also the Association is indebted for the ground-plans of the three churches which enrich this Number.

EDWARD A. FREEMAN.

⁷ It will be remembered that the internal arrangements of Ewenny Priory made the nave and the south transept parts of two quite distinct churches.

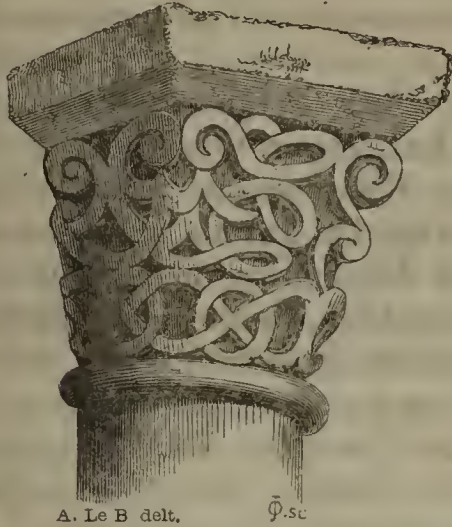


Western Portal. Exterior.



*Abbey of Llandevennes
Western Portal. Interior*

NOTES TOWARDS A SKETCH OF THE HISTORY OF
THE ABBEY OF LANDEVENNEC, BRITANNY.



Capital, Landevennec.

THE remains of this abbey, said to be the most ancient religious establishment in Armorican Brittany, the cradle, if not the birth-place, of Christianity in that country, are now reduced to the scanty ruins of the conventual church—the abbot's dwelling, of the seventeenth century, and now the residence of the proprietor of the abbey—some dilapidated pieces of masonry, and the mountains of rubbish which encumber the whole site. The mansion and all the civil buildings lay on the south side of the church.

What is left of the sacred edifice is sufficient to indicate its ground-plan, which is that of a Latin cross, whose transept is far advanced towards the east. The length of the edifice withinside was 150 feet, its breadth 45 feet, of which 24 feet were occupied by the nave, and the rest by the side aisles, two in number.

Above the transept is a pentahedrous apse, from each of whose three easternmost faces, viz., the north-east, east, and south-east, radiates a small hemispherical chapel, very shallow, and furnished with three windows, of which the central is flanked on the outside with thin plain

buttresses. From this point there is a delightful view up to the head of the estuary, and thence as far as Rumengol, and the wooded slopes of the Montagnes d'Arès. On the outside, these chapels appear like so many semicircular turrets set in the walls. The hemispherical apse of the church of Loctudy, between Landevennec and the mouth of the Odet, or river of Quimper, exhibits three similar turret chapels, but larger. Loctudy is said to have been erected by the Templars in the twelfth century, and would therefore be of about the same date as Landevennec, which M. de la Monneraye attributes to the beginning of the twelfth century, or the last years of the eleventh. Whether the aisles were continued round the apse, as at Loctudy—where, moreover, is a gallery above the circumalley—may perhaps be ascertained whenever the rubbish shall be cleared away. We think it probable, because the apse is of the same width as the body of the edifice.

Besides these chapels there were two others, one at the north-west, and the other at the south-west, angle of the apse. That at the north-west is said to have contained the tomb of St. Guenolé, the spiritual founder of the abbey; and that on the south-west the tomb of King Grallon, the temporal patron. Of the first nothing but the site remains; the latter, however, exists in almost its original integrity. Both tombs were destroyed in the revolution of 1789. The chapel of King Grallon is small, not exceeding 9 feet by 6; the entrance is through the eastern wall of the south arm of the transept; it is evidently of the same date as the church. We do not attempt to describe it fully, because, until the recesses withinside are cleared, it will be impossible to ascertain in which of them the sarcophagus was deposited. We may however observe that neither the saint nor the king were originally interred there, the primitive oratory having been erected on a spot to the south of the church, now in ruins.

The only other remain, requiring notice, is the western façade, where was the grand portal. On the outside it

presents a very singular and a very awkward appearance; viewed alone, it might, from its simplicity, be attributed to a period at least a century anterior to that of the rest of the building. But the interior exhibits a style and an ornamentation pretty evidently not older than the twelfth century.

It will be seen by the plate that the external face of the portal presents an arcade, or range of *four* arches, of which we were the first to point out that on the extreme right. It was in great part concealed by shrubs, cut down soon after the discovery, and had been overlooked by M. de Fréminville in the first instance, and by Messrs. Taylor and Nodier, and by M. de la Monneraye since. We notice this in order to escape the charge of being in error. The appearance was sufficiently awkward before; the central, and only *open* arch of the *three*, being two feet lower than its supports. It is 10 feet high, and $6\frac{1}{2}$ feet wide, whilst the two flanking *panel* arches are 12 feet high, and 5 feet 3 inches wide. The fourth arch, *also panelled*, rises to the height of 14 feet, and expands to the breadth of $7\frac{1}{2}$ feet. The two loop-hole lights open into the aisles, and are splayed off from about 4 inches on the outside to $2\frac{1}{2}$ feet inside.

This plate also sufficiently explains the appearance of the interior of this façade, where the panel arches play no part.

We have yet to notice an inclosure, formerly called "The Palace of King Grallon," but now known as "The Field of Stones." We perceived nothing larger than rubble stones there, neither could we learn that anything more important had been discovered; but, through the active intervention of the late president of the Association Bretonne, Classe d'Archéologie, there is a hope that Landevennec will be at length explored as it ought to be. The excursionist party from the Congrès Breton, held at Brest in October last, visited the abbey, and discovered some Roman bricks in this field, which is partly in tillage, and partly in copse. It was hardly possible that the civilized conquerors of the world should have

passed over so tempting a spot, especially as they had stations at Brest, at Crozon, and Douarnenez, and at the Pointe du Raz. The promontory of Landevennec completely commands the entrance by water into the heart of the country.

Some of the legends speak of the residence of King Grallon at Landevennec, but the early biographers give no reason to believe that he was more than a visitor to the holy men assembled there. Gurdistan's *Life of the Saint* merely says that he came there to visit St. Guenolé. The Roman buildings were probably intact at this time, and their remains may have continued to be considerable—and even, in parts, habitable—for some centuries. With the people, the religious traditions of the place would soon have eradicated the pagan, and thus a Roman Villa may have become a “Palais du Roi Grallon.” There is an example of this at Riz, near Douarnenez, where some ruins, indisputably Roman, are called “Le Château du Roi Grallon,” and are believed by the people to have been so. In like manner the Roman remains at Cap Sizun are attributed to the red monks.

We now proceed with the historical notes:—

“The veritable origin of the Armorico-Breton nation is to be found in the lengthened emigration of the insular Britons, who, driven from their island by the Anglo-Saxon conquest, came in the fifth and sixth centuries to seek a new country in Armorica.” —*Bulletin Archéologique de l'Association Bretonne*, iv. p. 23. See also *Histoire de la Bretagne*, par Dom Lobineau, the early pages.

Such being the case, the first emigration could scarcely have taken place before the second half of the fifth century was somewhat advanced, and when the Britons had sustained so many successive defeats as to have given their invaders a strong footing in the country, and rendered the position of the native inhabitants very precarious, if not desperate. Dom Lobineau however places this event as early as in 458.

At this time the whole Armorican peninsula, properly so called, was still under the yoke of druidism; the

Gallo-Roman missionaries, notwithstanding their most strenuous efforts, had not been able to break through the line protected by the Coësnon, the Rance, and the Vilaine, and covered by the immense forest of Brékilien. As regards the material condition of the peninsula, it appears, from all the authorities, that in the sixth century—of all the unhappy province of Gaul, already so depopulated by imperial exactions, and whose sufferings and desolation had been yet more aggravated by the invasions of the barbarians—the country in which the insular Britons had established themselves, viz., the Armorican peninsula, was accounted the most desert and the most scantily peopled. The consequences of this depopulation were evident; from the want of sufficient hands, the greatest part of the land had fallen to waste, the domesticated animals had returned to their original wild state, and the forests had began to encroach on all sides. Even so late as the ninth century, after three hundred years of successful efforts carried on by the religious chiefs of the British emigration, with the view of establishing a material, as well as a spiritual, civilization in Armorica, there yet remained, in the heart of the peninsula, entire cantons, in which the first labour of the husbandman consisted in cutting down and burning the forests which covered the soil. Such were the difficulties, both moral and material, which the efforts of the emigrant bishops and monks were destined to surmount.¹

The bands of emigrants were headed by their chiefs. Amongst the earliest exiles came Fragan, or Fracan, one of the British princes, or chiefs, accompanied by his wife Guen, or Gwen, by his children, and by a considerable number of his clan, or dependants. Fragan established himself on the shores of the Côtes du Nord, at a place called after him “Ploufragan,” of which he is

¹ Bull. Arch. *ubi supra*. It is impossible to appreciate too highly the lucid exposition made by M. de la Borderie in the article referred to, and the not less valuable completion of it by Mons. le Comte Aymar de Blois. This article, and Dom Lobineau's History, contain the key of the early history of Armorican Brittany.

still the patron saint. His family consisted of three sons and one daughter. The youngest son, Guenolé, is said to have been born in Armorica; but this presumption does not seem reconcilable with the dates.

Guenolé was placed under the care of St. Budoc, himself an emigrant from Britain, and an eminent religious teacher. Whilst here, and before he had yet quite attained the age of twenty-one years, the youthful saint felt a strong desire to visit the "Great St. Patrick" in Ireland; but the latter appeared to him in a dream, and diverted his intention. He had wished to profit by the opportunity offered to him by the presence in the roadstead of some Cambro-Briton merchant ships. Soon after this event, St. Budoc selected eleven of his disciples, appointed St. Guenolé their rector,² or superior, and dispatched them on a general commission to preach the Gospel in Armorica. After traversing the whole of Domnonia,³ they at length arrived at the mouth of the Avon, Aoun, or Aulne, the river of Châteaulin, and there established themselves on a small island, called in the *Acta Sanctorum* "Theopia," "Topopigia," and "Tops-pigia," but from that time named "Tibidi," or "The House of Prayer." This island lies at a short distance above Landevennec, on the northern shore of the estuary. There formerly existed here an important druidical monument, broken up, only a few years since, by the "Utilitarians." It is probable that the presence of this monument determined the choice of the holy men, and that they turned it to account by Christianizing it, according to the general custom of the early missionaries. Some vestiges of a building, said to have been a chapel, were still visible at the time of our visit to Landevennec, but we could not spare the time to hire a boat and examine them. We believe that they have not yet been archæologically inspected, although so easily to be at-

² The word "Recteur" is still retained in Brittany. Thus, instead of "Mons. le Curé," the Bretons say "Mons. le Recteur."

³ Domnonia comprised the northern part of Armorica, down to the Elorn.

tained. It is probable that, from the earliest period, there was always a "house of prayer" on this spot, to mark the place whence first the "good tidings" were announced, perhaps on the very site of the original wooden or wattled oratory. We must not, however, expect to find any *very* ancient remains.

The island was bleak, barren, and inhospitable; but the brethren erected on it some cells and an oratory, and prepared a small garden for herbs, &c. Soon, however, they became desirous of quitting so rude a dwelling-place; but St. Guenolé, in order to avoid the reproach of a love of wandering, gently restrained their wish, until it should please God to consent to their migration.⁴ The permission appears to have been at length accorded; for, at the end of three years, the holy missionaries quitted the ungrateful isle, and crossed over to Landevennec, whose delicious site, full in view, had long tempted them. St. Guenolé, like another Moses, headed his flock, staff in hand, and they passed dry-shod through the channel.

The biographer Gurdistan, himself a monk, and Abbot of Landevennec, warms as he describes the amenities of the heavenly spot:—

"Having chanted their hymn," says he "they entered a wood bordering the shore; then traversing the valley, they discovered in its centre a lowly site, protected on both sides by the mountains, divided, as it were, with groves, and bounded on one side by the river and the sea,—a most enchanting spot, sheltered from every wind, except the east—a Paradise displayed before the rising sun—first in the year to bud and bloom, and last to shed its foliage—a spot destined and prepared by God for his servants—a garden gemmed with flowers of every hue; but in

⁴ "Locus erat asperissimus ob omnem ventum porrectus; nulli humanæ aptus habitationi; illic casulis constructis cum oratorio hortuloque ad ferenda olera plantato, tribus mansuerunt annis.

"Ipse autem Sanctus Guengaloeus, ne vagandi vitio culparetur, fratrum desiderium in alienum migrandi locum lenissimè continebat, donec Deo placeret migratio. Erat id moris Sancto et sociis suis illic cohabitantibus, ut expletis omnibus uniuscujusque Synaxeos, Deum orarent, ut unus ex eis, quem vellet ipse Deus ab istâ miserâ vitâ eximeretur qui unus pro omnibus suis fratribus esset apud Deum interpellator in cœlis: sed non annuit votis Deus."—*Cart. Landev.*

after ages yet more famed, by reason of the sweet odours of the countless bodies of the saints who there repose."

Here the brethren once more commenced their unceasing toil, whilst their saintly master applied himself wholly to prayer:—

"The custom of this place was, from the time when it was first occupied by the saints of God, that, under a law of St. Guénolé, no female should enter therein.

"In the place where they had established themselves," says the biographer, "they, the saints, could not die; but they might become older."

This condition was a terrible drawback to their immortality; and, worn out by the mortifications and toils of their austere discipline, the brethren at length complained that they saw no end to their sufferings:—

"Hereupon, St. Guenolé having been consulted, they removed to another spot, towards the rising sun. From this moment the eldest of the senior brothers began to be taken unto God, in such sort that the oldest in age might always be the first to depart; and never a younger brother. This order continued a long time, until it was at length changed by the will of God, lest the younger brethren should become careless in their duties."

It is scarcely necessary to call the attention of the Welsh reader to the account of St. Cadvan, and of the abbey of Bardsey, contained in the second volume of the *Archæologia Cambrensis*. We have a note, taken upwards of ten years since, which states that St. Cadvan went from *Landevennec* to Bardsey, and this privilege of *seniores priores* would seem to confirm that statement. We have unfortunately mislaid the reference, and are therefore unable to give the authority. We have a strong impression, however, that the note was taken from the *Acta Sanctorum* of the Bollandists, to which we cannot now refer.

To return to Landevennec:—

"It happened on a certain day, when the brethren were wearied with the distant search for water,—for the place was dry by reason of the sandy soil,—that St. Guenolé, having sent them all to the spring, and himself remaining alone, thus offered up his prayer: 'Lord Jesu Christ, Thou who commandedst the dry rock of the wilderness to produce water to thy thirsting people—Thou who

art the fountain of Life—deign to open to thy poor flock the springs of water, that in this spot they may satisfy their cravings.’ This said, he with the point of his staff (the same with which he had divided the sea, says another biographer) traced the outline of a circular fountain, whereupon the waters gushed forth abundantly. The brethren, on their return, rendered thanks to God, marvelling at this renewal of the miracles of old.”

This miraculous fountain *melioris ævi* has in a degenerate age lost its virtues.

The fame of the saint soon reached Grallon, or Gradlon, “*regem occiduorum cornubiensium, gloriosum victorem Normannorum,*” and he at once became the convert and suppliant of the holy man. This prince endowed the newly founded establishment with an extent of territory so vast as not to seem quite in proportion with the infant state of the “collegium,” or seminary, for such it was at this epoch, and appears to have so continued for many years after. Copies of the endowments are to be found in the Chartulary of Landevennec, a fair MS. on parchment, presumably of the eleventh century, preserved in the Bibliothèque Publique at Quimper.

The gifts profess to be made by King Grallon, or Gradlon, to St. Guenolé,—

“*Ut merear cœlestia regna et ejus preces assiduas pro animâ meâ, atque pro animabus parentum meorum vivorum atque mortuorum, necnon et eorum qui futuri erunt.*”

Another runs,—

“*. Sancto Wingualoeo in dicumbitione do et affirmo propter sepulturam meam atque pretium sepulchri mei.*”

And a third, upon the death of his son,—

“*. Mortuus est filius meus amantissimus Rivelenus. Et ego rex Gradlonus do et concedo in dicumbitione sancto Guengualoeo pro animâ Rivelen, in dicumbitione æternâ.*”

These copy-endowments are most important documents towards the primitive history of the abbey, since the dates of the early events are in a very confused and contradictory state. Some of them mark a period quite irreconcilable with circumstances, and more especially with the fact, that the emigration from Great Britain did .

not take place till after 455. Indeed, according to some of the dates, King Grallon was dead before the saint was born, and others found the abbey in the *first* half of the fifth century. Two facts, however, seem now clearly admitted; *First*, That there really was a King Grallon, according to proofs adduced by M. de la Borderie; *Secondly*, That the monastery of Landevennec was founded by St. Guenolé, in the second half of the fifth century.

All the authorities seem agreed that St. Guenolé did not attain the age of seventy years. Dom Lobineau places his birth in 464, six years after the arrival of Fragan in Armorica. But if, according to the *Acta Sanctorum* of the Bollandists, St. Patrick died in 470, when he would have been eighty-three years old, this cannot be correct; for at the time of his vision, or dream, an event perfectly natural to a young and enthusiastic mind, St. Guenolé was nearly twenty-one. Archbishop Usher, it is true, places the death of St. Patrick so late as in 493, which would make his age one hundred and six, a length of life not very presumable. Perhaps 493 may have reference to the decease of his younger nephew and namesake.

The *Acta Sanctorum* of the Bollandists, 3rd March, contains several lives of St. Guenolé, who is variously named, Winwaloëus, Guingualoëus, Winnavalloëus, Winualoëus, Winnavinloëus, Wingaloëus, Wingalotus, Wynalotus, and Winebaldus. All these biographies profess to be taken from ancient MSS. The "tertia vita" is said to have been copied from the Chartulary of Landevennec, and to have been originally written by Gurdistan, a monk of that abbey, and abbot there in 870. From this life most of the preceding quotations have been taken. There is also a MS. life in the Cottonian Library.

The life and rules of St. Guenolé show the practice of the Armorico-Breton Church, and of the emigrants from Great Britain and Ireland, down to the ninth century. They are, on this account, particularly valuable; for we thus see what were the principles of the mother church, at the time of the Saxon invasion, in the middle of the

fifth century. These proofs are numerous in the early Breton hagiographies. The rule of St. Colomban would seem to have been a collection and arrangement of original British and Irish rules, with additions perhaps.

The following passage is taken from the *Bulletin Archéologique* of the Association Bretonne, ii. p. 43 :—

“It seems to me,” says M. de la Borderie, “that there were no secular clergy amongst the Armorican Bretons before the ninth century—that they lived as Hermits, (Solitaires,) or as Cœnobites; all the priests, or rather clerks—for many were not priests—confined themselves regularly to the practice of the three great precepts which are the essence of Monachism—viz., Chastity—Poverty—and Obedience. Although there was no regular rule adopted by all the Breton Monasteries, as was the rule of St. Benedict in the rest of Europe; although every founder of a community fixed, of his own will, the code of Discipline which was to be observed in his house, (at least in the origin, for it seems that, in the seventh century, the rule of the Monks of Ireland, brought into Gaul by St. Colomban, was adopted by a certain number of Breton monasteries.—See the Ordinance of Louis le Debonnaire for the Abbey of Landevennec,) it would be easy, by comparing the acts of our different Saints, to extract from them a summary of prescriptions or practices which would form, in some measure, the body of Common Law which ruled amongst the Bretons. This is not the place to make such an inquiry, since we are studying, not the *internal* history of the Breton Church, but merely its influence on the formation of the Armorico-Breton Society.”

It appears from the Chartulary, the *Acta Sanctorum*, and the Hagiographies, that not only the saint himself, but his disciples also, practised the most severe discipline.

From the time when he commenced his labours, St. Guenolé was never seen to sit down in a church. He was wholly occupied in prayer; he daily chanted the Psalms in three separate parts of fifty psalms each, sometimes in a cruciform posture, (*in crucis figuram*,) sometimes on his knees, and after each portion he performed a hundred genuflexions; he wore neither linen nor wool, but was clad in goat-skins, under which was a hair shirt; instead of feathers, or straw, his bed consisted of the bark of trees, and of sand, or ashes, mixed with small flints,—

a stone was his pillow, and his feet rested against another stone; night and day he wore the same dress; wheaten bread he never tasted, eating sparingly of barley mixed with ashes, in equal quantities,—but during Lent he fasted altogether every two or three days, and on the other days used more ashes than barley in his bread; his most delicate mess consisted of barley and herbs; he used neither fatty substances nor flesh; on the Saturday, (Sabbatho,) and on the Lord's Day, he ate sparingly of cheese, and on the latter day, in memory of Christ's glorious resurrection, he partook of some little fishes; on those days, too, the rigours of austerity being abated, his disciples were permitted to eat marine shell-fish, but he did not himself taste thereof; he drank neither wine, nor hydromel, nor beer, nor milk; his beverage was composed of a large quantity of water, mingled with a small quantity of wild apple juice. The labour of the brethren sufficed to support them.

“Such were the Breton Monks,” adds Dom Lobineau, *Hist. de Bretagne*, p. 74, “before the rule of St. Benedict was introduced.”

The *Acta Sanctorum* and St. Gurdistan observe, that “this Law existed in this monastery until the fifth year of the Emperor Louis, (le Debonnaire,) in the year 818.”

Mons. Kerdanet, in his valuable edition of Albertus Magnus' *Lives of the Saints*, p. 781, n. 1, gives a *précis* on the abbey of St. Matthieu, near Le Conquet, which says,—that St. Tanguy, about the middle of the sixth century, took with him to that abbey, of which he was the founder, eight monks from the monastery of Gebers, (afterwards called Relecq,) “and there offered up his prayers to God according to the Scottish or British rules; which mode was followed until the time of the Emperor Louis, when, as in the other places of the Armorican kingdom, the rule of St. Benedict was adopted, in 818.”

The following extract from Dom Lobineau's *Life of St. Guenolé* will serve to show, more clearly, the origin of the rule, as well in Brittany as in the British Islands:—

“ There is room for some remarks on the life of St. Guenolé. First as to the mode of life of the Scottish (Irish) monks, taught him by his master St. Budoc, and which the latter had learnt in Ireland from the disciples of St. Patrick, or from St. Patrick himself. The kind of life introduced by St. Guenolé into his monastery of Landevennec, continued till the time of Louis le Debonnaire. This would seem to afford reason for inferring that our Saint-Monks of Brittany followed all the rules of the Scottish (Irish) monks, which were the same as those St. Patrick had been taught by St. Martin at Marmoutier, by St. Germain at Auxerre, and by the Anchorites in the islands of the Mediterranean. They were rather traditionary than written. Abstinence, manual labour, coarse clothing, separation from the world, avoidance of all communication with the other sex, and chanting of the Psalms, were the principal features ; but the more or less earnest zeal of the Abbots occasioned differences in particular observances, and in the abstinences.

“ Another observation which may be made on the life of this Saint is—the custom of relaxing in the severity of his fastings on Saturdays as well as on Sundays, contrary to the practice of the Church of Rome, which fasted regularly every Saturday in the year, those between Easter and Whitsuntide excepted ; whilst the Eastern Church prohibited fasting on the Saturday, save on Easter Eve, which was likewise observed by some of the Western Churches. Both had very good reasons with respect to the different mysteries which they had in view. We must not enter more deeply into this matter here. It is sufficient for us to have noticed the practice of St. Guenolé, which shows that our Breton monks did not follow the Romish practice of fasting on Saturdays, although Patrick was, in other respects, much attached to the Romish usages. But with indifferent observances of this kind, nothing is more just than the rule prescribed by St. Ambrose to St. Augustin, when the latter asked his counsel with regard to his mother Monica :—that we should, in such cases, follow the usages of the particular churches where we may happen to be, in order not to scandalise any body, nor to give occasion for scandal against ourselves. As Monasticism had come from the East into the West, it is very probable that the monks of the West followed the practice of those of the East, who, according to the usage of their churches, did not fast on the Saturday.

“ Father Mabillon has given us, in his *Analecta*, some English Litanies of the end of the seventh century, wherein the name of St. Guenolé appears amongst those of other Saints therein noticed.”⁵

⁵ In the English Cornwall we find a parish dedicated to St. Gun-

The privilege of immortality had been already abolished; and we may suppose that the fearful austerities practised by our saint did not tend to prolong his life. At whatever date his death may have taken place, almost all the historians agree that he did not survive the age of seventy years.

The second life (*secunda vita*) in the *Acta Sanctorum* says:—

“Sepultus est in *ecclesiâ lignéâ*, quam ipse, laudabili opere, jusserat fabricari—cujus nunc ossa, cum magno honore deportata, in majori *ecclesiâ continentur*.”

The date of construction of this “Major ecclesia” is not noticed in any life of our saint, but it is indicated in three lives of his disciple and immediate successor, St. Guenhaëlus, “Guenhalus,” Wenhælus, “Guenau,” or “Guen-cel.” We gather from Albertus Magnus, Dom Lobineau, and the Abbé Baillet, that Nominoë, King of Brittany in the time of Charles the Bald, after his return from his wars with France, came to Landevennec on a pilgrimage, and caused a *new church* to be erected there with great magnificence. Thither the bones of the *two*

wallo, or Winwallo, and adjoining to it is one under the invocation of his instructor, St. Budoc.

Mr. Davies Gilbert, in his *History of Cornwall*, says:—“I find that Winwallo was the son of a petty prince in Wales, who, flying with his family from the Saxons, went into Brittany. There he (Winwallo) acquired the habit of undergoing monastic austerities, under the guidance of St. Budoch. He ultimately founded a monastery called Landevenech, about three miles from Brest. He became the first abbot, and died about 529. In Picardy, where he is esteemed the patron, Winwallo is changed into ‘Vignevalcy,’ or ‘Walovay.’”

This note has been kindly communicated to us by Dr. Hocking, formerly Vice-President of the Penzance Natural History and Antiquarian Society. Mr. Davies Gilbert does not seem to have been aware that, according to the Abbé Baillet, the patron of Montreuil in la Basse Picardie, was quite another person:—“He was called in the last century (the seventeenth), in vulgar language, ‘St. Vignovaley,’ or rather ‘Ouignonaley.’ His fête is marked 23rd November, and his death in 840. Many things are said of him, however, which prove that he has been often confounded with our sainted abbot of Landevenech.”

saints were transported, and inclosed in reliquaries of silver gilt. This event is placed A.D. 857. Dom Lobineau informs us that St. Gall was buried in the church of his abbey, at that time standing in the place where the abbatial mansion is. This was south of the present church. The Abbé Baillet says that he was buried in the church which he himself had built, and which was only of wood. The so-called church, therefore, was evidently nothing more than the "oratorium."

It is probable that up to this period the establishment had received little or no building extension. That it had remained a "cella," or "cellula," and had not yet attained to the rank of a "monastery," in the true sense of that word, may be inferred from the fact that the so-called church was nothing more than the *wooden oratory* of St. Guenolé. With the "Major ecclesia" of King Nominoë would commence a new era—the scanty accommodations of the brethren would call for enlargement—the sons of the nobles and great men would have increased in number with the progress of civilization—and, seeing that the relics of the saints had remained unharmed, it may fairly be presumed that, hitherto, Landevennec had escaped the Norman ravages. We must bear in mind, too, "that the conversion of the Armoricans to the Christian faith was not effected without obstacles—there was on the contrary a violent struggle. The old druidism defended foot by foot the land which it had so long governed without a rival."—See *Bulletin Archéologique, Association Bretonne*, ii. p. 39. The advance therefore could not be rapid, especially in one of the strongest holds of the Druids, the peninsula of Crozon, in whose north-east angle Landevennec is shut up.

Such was the beginning of almost all the early monasteries in Brittany. The *Lives of the Saints* are filled with examples. The following note of M. Kerdanet, Albertus Magnus, p. 769, "Life of St. Tanguy," is so pertinent that we copy it:—

"We must not suppose that the monasteries of that time were what they have since become: they were composed of a few

huts, in the centre of which rose a little oratory, wherein the offices were celebrated. These huts, which were called ‘cells,’ were constructed of gross materials found on the spot. There was, moreover, an inclosure in which were sown barley, rye, and vegetables—a few cows were also depastured, whose milk served to support the monks, who lived like the poorest of our peasants; they were clothed in goat or sheep skins.”

We have an example of this tardy change from a “cella,” or “cellula,” to a “monasterium,” in the abbey of St. Gall, with this singularity, moreover, that it was likewise subject to the Irish rule. There are so many other points of resemblance in the primitive history of the two religious houses, that we will venture by-and-bye to give a short detail of them.

The exemption from the Norman ravages, if we are right in presuming such good fortune, did not continue long after the favours bestowed upon it by King Nominoë. Within a century from that period the whole establishment was broken up, and obliged to fly from the rapacious Norman-Danes, invited by the Duke of Normandy to aid him against the Comte de Chartres. The relics of the saint were first transported into France, and ultimately found their way to the abbey of Blandenberg, near Ghent, whence they never returned to Landevennec.

We have now to speak of the kindred abbey of St. Gall, and of its founder. St. Gall, say his biographers, wishing to devote himself to the foundation of a “*Seminary, or School*,”¹ after the *example of his master, St.*

¹ Speaking of these missionary schools, *Bull. Arch. B. S.* ii. p. 42, M. de la Borderie observes:—

“These (missionary) schools existed in the monasteries. The instruction given therein had for its object principally, but not entirely, the knowledge of Christian morality and of the Holy Scriptures. But this instruction was not confined solely to those intended for monastic or ecclesiastical life; it was likewise given to the laity, as well as to the clergy and monks. It was given to crowds of youth, noble and plebeian, of whom many afterwards entered the world, having here received the first elements of human knowledge. In a word, in most of the monasteries, there was, besides the monastic and clerical institute, a scholastic one, very different in its object and organization, and to which the ancient acts give the special name of

Colomban, selected the spot now known by his name. "In a short time were to be seen, in the inhospitable valley, the habitations requisite for the brethren, and an

'collegium scholasticorum.'—(*Gurdistan's Life of St. Guenolé.*) 'Contigit ut quidam de scholasticorum collegio transiret,' &c. The best known of these schools are those of St. Budoc, in l'Isle de Verte," &c.

But many of these *seminaries*, or *cells*, never became *monasteries*; for example, this of St. Budoc. M. de la Borderie refers to these institutions in Wales. We have an idea that they were peculiar to the British and Irish Church,—at least in the commencement. Until the time of Theodore, Archbishop of Canterbury, (668–690,) many of the Anglo-Saxon youths went to Ireland for instruction. To prevent this, Theodore paid particular attention to the English schools and seminaries.

Authorities cited by M. de la Borderie in the note on missionary schools:—

"Sic clericos, sic monachos, sic etiam laicos egregius (*Gildas*) instruebat."—*Vita St. Gildas*, c. 18, ap. Mabillon, *Acta Sanctorum*, O. S. B. sec. i. p. 144.

"Vicini quique ac noti ejus tam prope quam longe cæperunt hinc et inde ad eum venire, et ejus magisterio et doctrinæ commendare filios suos erudiendos, quos omnes libenter suscipiens spirituali eruditione erudiebat. Veniens itaque ad quoddam castrum in monte Reuvisii, in prospectu maris situm, ibi potioris fabricæ construxit monasterium."—*Ubi supra*, and Dom Morice's *Preuves*, i. 189.

St. Magloire.—"Præfatus vir, inter cæteras virtutes, litteralibus studiis satis erat imbutus. . . . Finito autem convivio . . . quidam monachorum, more solito, orandi vel legendi, seu etiam quiescendi gratia secreta latibula, quidam vero (quisque prout sibi injunctum erat) diversa petiere negotia. Tunc parvuli Monachi, nobili prosapia editi ('They were, as we shall see, veritable scholars,'—observation of M. de la Borderie) terra tenus provoluti, S. Maglorii pedes amplexati sunt dicentes,—'Beatissime Pater, permitte nobis portuus atque littus adire, ut garrulitas nostræ vocis monachis quiescentibus somnum non possit eripere, et ut securius alta voce legentes, nostras lectiones valeamus memoriæ commendare.' Quam petitionem beatus vir gratanter accipiens dixit," &c.—*Vit. St. Maglor*, cc. 20, 24, ap. Mabillon, *Acta Sanctorum*, O. S. B., sec. i. p. 228. See also, upon the school of St. Hervé, Lobineau's *Lives of the Breton Saints*, p. 112, &c.

St. Gwengwaloë.—"Contigit ut quidam de scholasticorum collegio transiret," &c.—*Gurdistan's Life of St. Gwengwaloë*, in *Cartul. Landevennec*, MSS. lib. i. c. 11.

St. Budoc's school.—*Ibid.* lib. i. cc. 4, 5, 7, 11.

Note on the abbey of St. Gall, taken from the life of the founder, by Keller, annexed to the plan:—

oratory (oratorium). Both were entirely, or in the greatest part, of *wood*. After his death the body of the saint was carried to the "*cell*," and *interred in the oratory*. The establishment continued to bear the name of "*cella*," or "*cellula*," until the time of the Abbot Othmar, who, in the second half of the eighth century, first erected a "*monastery*," properly so called, in place of the small wooden establishment founded by St. Gall. It consisted of "*a solidly constructed*" church, and of buildings for the monks, together with a mansion (palatium) for the abbot. Henceforth the name "*cella*," or "*cellula*," disappears. After the death of Othmar, the abbey fell into such decay that it was regarded as "*the poorest and most straitened in all the great Frank kingdom*." But under the government of the Abbot Gozpert, about the year 830, the whole was entirely re-edified from the very foundations—church, monastic buildings, schools, &c., &c., as exhibited on the plan to be found in the Benedictine *Annales*, and a few years since reproduced by Keller, in *fac-simile*, from the original still preserved at St. Gall.

Here, then, we seem to have a counter-part of the three epochs, equally marked, at Landevennec. *First*,—The period during which the "*cella*," or "*cellula*," existed, continuing however at Landevennec twice the length of time which it did at St. Gall. *Secondly*,—The establishment of a regular "*monastery*," and the edification of the requisite church and buildings in the time of Nominoë. *Thirdly*,—The disastrous period which so soon followed, terminating in the restoration of all that had been destroyed, with yet greater magnificence and extension.

"In this monastic establishment a few men at first secluded themselves, alternating the choir-service and sermon, prayers, instruction and reading together, according to the rules of St. Colomban.

"Already (in the time of Othmar) an 'outer school' existed, in which the youths not devoted to a conventual life were educated." Mention is now also made of dwellings for the work and handicraftsmen.

It is added that the rules of St. Colomban were followed in the time of Othmar.

It is probable that Louis le Debonnaire, in whose reign the third epoch at St. Gall took place, did away with the Irish rule there, as he had already done at Landevennec.

We have seen that the ruins at present existing at Landevennec exhibit no traces of the ninth century, but are entirely of the eleventh, or rather the twelfth century.

It will perhaps be objected that the wooden oratory of St. Guenolé would scarcely have existed through the long period of nearly four hundred years, especially in a climate so notoriously damp as that of Landevennec. But a reference to Bede's *Ecclesiastical History* will produce examples of the extreme care with which these memorials of the early messengers of the Gospel were protected.

We may also observe that these churches and *oratories* of *wood, wattling, clay, &c.*, are said to be "*after the manner of the Scots*," whilst those of *stone* are said to be "*after the Roman manner*."

"[Finan] built a wooden church in the Island of Lindisfarne; nevertheless, *after the manner of the Scots*, he made it not of stone, but of *hewn oak*, and covered it with reeds. Eadbert took off the thatch, and covered both *roof and walls* with *plates of lead*."—(c. xxv.)

The *wooden oratory* erected at York by King Edwin was subsequently *inclosed in the stone church* afterwards built there by him.—(c. xiv.)

William of Malmesbury says that the "*old church of wattled work*" St. Mary of Glastonbury, was, at the end of the sixth century, "*covered with a coating of boards*," by order of Paulinus, Archbishop of York.—(pp. 22, 27, Bohn's edition.)

The honour in which St. Guenolé was held would certainly lead to the preservation of his sacred oratory, as long as it could possibly be kept together.

We seem to have forgotten the liberal King Grallon. His grant to the abbey does not lead to the supposition that he was interred in St. Gall's Oratory, though the historians have placed him there. It is only in the third and last church that his remains clearly show themselves.

Landevennec does not seem to have played any public

part in the history of Brittany in the later ages. One of its abbots certifies to the truth of the white lily sprouting up from the mouth of the buried Salaun ar Follgoet, and probably others may appear elsewhere; but we do not presume to extend our inquiry beyond that portion of its history which is more immediately connected with Great Britain and Ireland.

Copy of the Mandate of Louis le Debonnaire, taken from Dom Morice's History, vol. II. col. 26.

In nomine Domini Dei Salvatoris nostri Jesu Christi, Ludovicus divinâ ordinante Providentiâ Imperator Augustus omnibus episcopis, et universæ ordini Ecclesiæ Britanniae consistenti, Notum sit quod dum Matmonocus Abbas ex monasterio Landevennoch nostrum adiisset præsentiam, et illum sive de conversatione monachorum illarum partium consistentium sive de tonsione interrogassemus, et ad liquidum nobis qualiter hæc forent patefecisset cognoscentes quomodo ab Scotis sive de conversatione sive de tonsione capitum accepissent dum ordo totius Sanctæ Apostolicæ atque Romanæ Ecclesiæ aliter se habere dignoscitur, placuit nobis, ut sive de vitâ seu etiam de tonsurâ cum universali Ecclesiâ Deo dispensante nobis commissa concordarent. Et ideo jussimus ut et juxta regulam Sancti Benedicti Patris viverent, quæ possibilis et laude digna est. Et de tonsurâ capitis juxta taxatum modum cum sanctâ Romanâ Ecclesiâ quæ per orbem terrarum dilatata est concordent unitate. Et eundem vivendi morem juxta quod in Sancti atque eximii Patris Benedicti regulâ scriptum est in hoc monasterio prædicto teneant, et in subjectis ejus cæteris, quæ nostrum plenissimum jussum exequi valuerint. Hæc piissimi Ludovici Imperatoris præcepta de manu ejus roborata.

R. PERROTT.

ON GAER FAWR, AND A SUPPOSED ROMAN ROAD NEAR WELSHPOOL.

AFTER the meeting of the Association at Welshpool, I was led to visit a district lying towards the north from that town, owing partly to a report that I had heard during the meeting of the existence of some remains of a Roman road over the mountains between Guilsfield and the river Vyrnwy, and partly from a wish to examine the hill fort called Gaer Fawr.

To commence with the latter: the Gaer Fawr is a very fine example of the forts occupied by the early inhabitants of the country. It incloses the whole of the top of a lofty isolated hill. Its shape is oblong; the south-eastern side has no bank, and only a slight terrace at a short distance below the edge of the very precipitous slope of the hill. The north-western side is strengthened by a broad ditch and bank, at some distance from, and below, the rampart; at the north-eastern end this outer line of defence approaches the main inclosure, and helps to defend an entrance, which, opening upon a very steep slope, was probably reached by a road passing close under the ramparts. At the opposite end of the fort, the south-western, there is another entrance, passing through two ranges of banks and their respective ditches. It was reached by means of a road, which may still be traced for a short distance, curving towards the south, but soon lost on the thickly wooded side of the hill. It might possibly be traced further, by a person having time and a practised eye.

The supposed line of Roman road now forms a lane, or rather succession of lanes, and passes far below the south-western end of the Gaer Fawr. It has, not without reason, been considered as a part of a Roman way; but I have not succeeded in determining the stations between which it formed the line of communication. Its course is very direct from *Waun-fach*, on the river Vyrnwy, trending in a southward direction. It passes

by a place named *Street* to *Sarn Bridge*, near Guilsfield; thence by Trelidan Hall to Welshpool. There is nothing but the directness of its course, and its manifest antiquity, combined with the two names of *Street* and *Sarn*, to lead to the belief of its Roman origin, until we arrive near Trelidan Cottage. There the lane is wide, follows a hill-top for some distance, and presents the raised appearance usually found in the remains of Roman roads.

Possibly it went southwards from Welshpool along a lane by the canal, and crossed the meadows to Glan Hafren, near to which place the name *Sarn-y-bryn-caled* occurs. It there probably passed the Severn, and, proceeding by Pen-y-lan, reached *Forden*, the name of which place is apparently derived from the existence of some ancient road; for we find the termination "ford" usually associated with Roman, or very early roads, in many parts of England, where it is probably of British origin. It may afterwards have followed nearly the course of the modern road by Montgomery, leaving the *Caer* (miscalled *Flos*) at a little distance to the west, to a point at about half way between Church Stoke and Kerry. From thence, as I judge from the Ordnance map, it continued in a somewhat changed direction for about two miles towards the south-west, where we again find the name of *Sarn* at the point where the modern road separates from what was probably the ancient track. The latter may then perhaps be traced (and ought to be looked for) over Kerry Hill, where, at *Croes-y-sarne*, it seems to have crossed another ancient way, which runs along the whole top of that remarkable hill, and is defended at three points by ancient ditches, which well deserve examination. From *Croes-y-sarne* the supposed Roman way is probably traceable for some miles towards the south, through the wild country of, and adjoining to, Clun Forest.

In sending these remarks to the *Archæologia Cambrensis*, I feel that I am committing rather an act of presumption, owing to the very incomplete nature of them, and the insignificant results deducible from them;

*Roman Cut Glass.
Half Size.*



diameter 10ⁱⁿ



Samian Ware found at Caer Sars

J.H. Le Roux del et sc

but it seems to me to be the duty of all observers to add their remarks, although they may be slight in themselves, to the common stock; for thus we shall ultimately collect sufficient information to enable a qualified person to generalize successfully, and add to our present imperfect knowledge of the ancient state of the country.

CHARLES C. BABINGTON.

CAERSWS.

ROMAN REMAINS DISCOVERED AND DESCRIBED.

CAERSWS, midway between Newtown and Llanidloes, in Montgomeryshire, is delightfully situated on the left bank of the Severn. It is now a populous village, and has a large union workhouse, built for the accommodation of the poor of seventeen parishes. The surrounding hills, partly wooded and green-clad, guard the valley on all sides, and four streams, viz., the Severn, the Carno, the Cerist, and the Taranon, diverge into as many valleys. Here the three minor streams are lost in the "sandy-bottomed Severn," as Shakspeare has it, and swell its circuitous course. About ten miles higher up the hills we find the Wye and Severn parting on the breast of Plynlimmon, to embrace a large portion of the territory once occupied by the renowned Silures, who kept the Romans so long at bay, and to mix their waters again in the Bristol Channel. The Asiatic configuration of these streams is remarkable. In Asia we find the rivers Tigris and Euphrates issuing from a hill of Armenia, and diverge a considerable distance so as to inclose Mesopotamia, to meet again in close proximity in the Persian Gulf. The Yaag-kiang, and the Hoang-ho, in China—the Meinam, the Cambodia, and the Ganges, in India—present the same physical features. The Romans were too skilful as colonists to neglect the peculiar advantages

afforded them by the confluence of so many streams at Caersws. Near the boundary of the Silurian and Ordovician territories, the district is full of camps and intrenchments, of British and of Roman construction—the largest camp in the county being at Cefn-Carnedd, about a mile south of the spot.

With regard to the name of this station, *caer* has generally been held as synonymous with the Latin *castrum*, of which there is a very perfect specimen at Caersws. But I would suggest to etymologists that the simple Welsh word *cae*, an inclosed field—hence *cau*, to shut, *cauad*, a lid, and *argae*, a weir, all having reference to an inclosure, (and which the *castrum* would be,) is quite as likely to be the cognate form of the word *caer*. So *llan* was originally an inclosed place, as *corlan*, a sheepfold, *ydlan*, a rick-yard, though it came in time to be applied to a sacred inclosure, as *caer* is now to a camp or station. We change the verb *fell*, after the manner of the Saxons, into the substantive *field*, which has reference to the cutting down and clearing off of trees, though this would hardly be applicable to the numerous camps and inclosures which crown the Welsh mountains. Here *cae* would be more descriptive. The interpretations of *sws*, or *swys*, have been various. It has been suggested that Hesus was the name of a Roman general stationed here; and again, that there was a Gaulish deity named Hesus, probably the Latinized form of *Hu Gadarn*, or the mighty, who may have given his name to the place.

I find a tradition, still quite fresh in the neighbourhood, that, in old times, Caersws was the residence of a queen, or at least of a princess of great distinction, who constructed a road in the direction of Deva, or Chester, called to this day Sarn Susan. That this lady waged war against a prince who reigned over a tribe to the south of the Severn, towards Siluria. One day, seeing the enemy on the Llandinam Hills, she marches her military men over the Severn, and gives battle to the enemy on a field, called to this day Rhos-ddiarbed, or the place of no quarter. The prince, from the high ground, succeeds

in repelling the Caersws soldiers; and the spirited amazon seeing a defeat inevitable, rides up and requests to be put to death, and to be buried with her brave men! The prince replies, "No! thou art too brave to die at our hands; I grant thee a pardon." The queen then returns towards Caersws unprotected, and is unfortunately met by some of the enemy's soldiers, put to death, and robbed of the golden ornaments she wore on her person. A mound, about six yards long and half as broad, is shown on a field to the south of Caersws, and called *Bedd y Frenhines*, or the queen's grave. A bronze celt, or battle-axe, was ploughed up some ten years ago in this very field, and is now in the possession of Mr. Kinsey, of the Moat Farm. There is a camp close by, well described in Camden's *Britannia* :—

"On Rhos-ddiarbed, in Llandinam parish, is a camp of a very uncommon form, having, at the south end, a large conic mound, surrounded with a very deep fosse: in the north part is an oblong space 70 yards wide, with a very high rampart and outer ditch; in the lower part is an entrance opening into a great rectangular camp, 200 feet long by 100 in breadth."

Could we but refer this work to any one of the four classes of camps, viz., British, Roman, Saxon, or Norman, we should have some clue to the time of the battle. Being a thing *per se*, it has sometimes been referred to the ingenious Romans. Hên Domen, near Montgomery, in the neighbourhood of the Roman station at Gaer, bears some analogy to this camp, but is very much inferior. The discovery of the bronze celt shows it to be an early work, and the road called Sarn Susan is very like a Roman road, or, I should say, that it may be the work of the Britons immediately after the departure of the Romans, who had instructed them in road making; and as this great person, whoever she was, gave her name to the road, might not the deserted city take the same cognomen—hence the designation, Caersws?

Though a large Roman city, its place in the Itineraries of Antoninus and Richard of Cirencester has not been pointed out by historians. The earliest reference I can

find to it is in the poems of Lewis Glyn Cothi, a Welsh bard of the fifteenth century. He speaks of

“Dwy ran Bowys, a Chaerswys wèn.”

The two parts (upper and lower) of Powys and fair Caersws.

They were also called Powys Wenwynwyn, and Powys Fadog.

As the Welsh bards would not fail to celebrate the ascension of Henry VII.¹ to the throne, we find a poem written about 1485, by Dafydd Llwyd, in which the descent of that monarch is traced through Seisyllt of “Caersws wèn,” probably identical with a very ancient Cheshire family, the Cecils.

Leland, who was both chaplain and antiquary to Henry VIII., says of it,—

“In Arustli is no pretty town, nor any market but Llanidloes; yet at poor Caersws hath been both a market and borough privileged.”

It seems that 13s. 4d. was paid annually to the lord² of the manor for these privileges, but in time this payment was discontinued, and all municipal privileges lost.

Camden also refers to it, as being both ancient and to have enjoyed ancient privileges, to have had at least one church,³ and to have been once the seat of the lords of Arustley. He also refers to it as an extensive stronghold of the Cæsars.

The tradition of the neighbourhood asserts that it extended from Aberhavesp to Ystradfaelog, (Strata Maloci,) a distance of about five miles as the crow flies; but we may very naturally understand this as the size of many oriental cities is given, the area, according to modern

¹ Henry was born at Pembroke. His grandfather, Owen Tudor, was a Welshman, who married the dowager queen of Henry V.

² Now Sir W. W. Wynn, Bart.

³ In the early ages of Christianity, Roman buildings were converted into places of worship, and such may have been the case at Caersws before Llanwnnog Church was built. A great number of red sandstones with marks of former use, such as plinths, are found in the churches of this neighbourhood, doubtless conveyed from the ruins at Caersws.

notions, bearing no proportion to the population. Within ancient cities were large parks, and the houses were seldom joined together. Nineveh was sixty miles in circumference, yet it had but six score thousand persons who could not discern “between their right hand and their left,”—a proverbial expression for children. Now taking this to include all under three years of age, it will only, at the usual rate of calculation, give a total population of seven hundred thousand. This amount of human occupation would give ample space for every dwelling to be apart, and leave large inclosures for support of man and beast in time of siege. So at Caersws, if we take the different outposts, such as the *Disgwylyfa*, or the watching point, near Aberhavesp, and a place called the *Sentry*, in the pass to Trefeglwys, as the boundaries of the Roman occupation before the conquest of the rest of the country, we shall find that the tradition is by no means an exaggeration. We now come to the

EXCAVATIONS AT CAERSWS.

In February, 1854, I took particular notice of the rectangular camp, through the northern portion of which passes the mail road from Shrewsbury to Aberystwyth. It lies about one hundred yards north-west of the Severn, and covers an area of four acres. The vallum, or rampart, rises about eight feet above the natural level of the fields. As the process of cultivating the ground, which is here peculiarly rich and fertile, goes on, the rampart is ground down, and the old inhabitants state that it was much more perfect fifty years ago than it is at present. It is still called the *walle*, or walls, probably from the great quantity of old red sandstone found in it, not always *in situ*, but among the debris. A little to the west of its centre rises, in rustic simplicity, a farm-house, with outbuildings, &c., and in the walls of this building, as in most of the houses at Caersws, as well as in the churches of the neighbourhood, are to be seen large blocks of old red sandstone, bearing the chisel marks of the Roman masons, and to which we often find a piece

of cement adhering most tenaciously. The memory of the Romans is preserved at Norwich by a local tradition, quite applicable to Caersws :—

“Castor was a city when Norwich was none,
Norwich was built of Castor’s stone.”

The camp lies on land belonging to J. O. Crewe Read, Esq., from whom, on mentioning my intention of making excavations, I received every encouragement and assistance, and labourers were accordingly employed to open the mound in two places. In the north-eastern angle we found, about three feet deep in the mound, part of a granite quern, or handmill; it was the lower stone, with deep grooves radiating from the centre. The next discovery was a piece of a steel knife, or small dagger, both ends wanting. Fragments of Samian fictile ware and red sandstone were constantly thrown out; but on reaching the depth of six feet across the mound, we came to very large blocks of sandstone, apparently *in situ*, but very soft, so much so that they could be easily pounded between the fingers. On removing these we found a large sewer, or drain, carrying away a quantity of water; it was filled with common river stone, and was probably outside, or under, the fosse or ditch of the camp. This drain was probably one of the *cloacæ*, for among the Romans we find that *cloacæ publicæ sunt, latrinæ privatæ*. We could discover nothing remarkable in the construction of the drain, except that the wall of red sandstone formed one side. The stones were all nearly of the same size, and this may in some measure account for its performing its original function for so many centuries. The digging of our shaft into the drain, and undermining the wall, caused a stoppage in the course of the water. This was very troublesome, and, although volunteers of both sexes and all ages flocked to our standard, and assisted to drain the trench by means of buckets, &c., we thought it more prudent to change our plan of attack. We accordingly took the north-western angle of the rampart. At the depth of about three feet we found nothing but a great

mass of charcoal and ashes, in a layer of two yards wide, and nearly five feet deep. Digging towards the west we found stones having the appearance of the action of fire upon them, apparently used in furnaces, or hearths; under the ashes was a dwarf wall bearing the marks of much fire.⁴ Close to the inner side of the rampart we found two circular walls filled with clay, and running into each other in the shape of the figure 8, each apartment making a space of about four feet inside the walls. These walls did not appear to be of Roman construction—no cement was used in them—and the shape would better answer to the buildings of the ancient Britons, who may have lived here before the country became subject to Roman rule. We may suppose that the Romans, in making their camp, threw up the earth over the demolished habitations of the former occupiers, as we often find to be the case with them in their turn when the Saxon built his wooden or stone wall on Roman ruins. Leaving some of the men at work here, I took others to a small ploughed field to the south of the camp, on rising ground. This is called the Castle Field. The situation is most picturesque, and unmistakable signs of the site of a Roman villa soon presented themselves. Here we find in perfection one element which influenced the choice of a Roman with regard to building a residence, viz., the presence of streams of water. Juvenal notices this in his Fourteenth Satire:—

“*Ædificator erat Cetronius, et modo curvo
Litore Caietæ, summâ nunc Tiburis arce,
Nunc Prænестinis in montibus, alta parabat
Culmina villarum*”

Here is a fine bend in the river Carno, and its junction with the Severn is about one hundred yards lower down, both streams being to the south, while the Taranon and the Cerist fall into the Severn not more than the fourth of a mile higher; the undulating landscape looking down upon all these streams having in the back-ground Plyn-

⁴ From the quantity of white dross discovered, I think it certain that lead ore, which abounds at the foot of Plynlimmon, was smelted here.

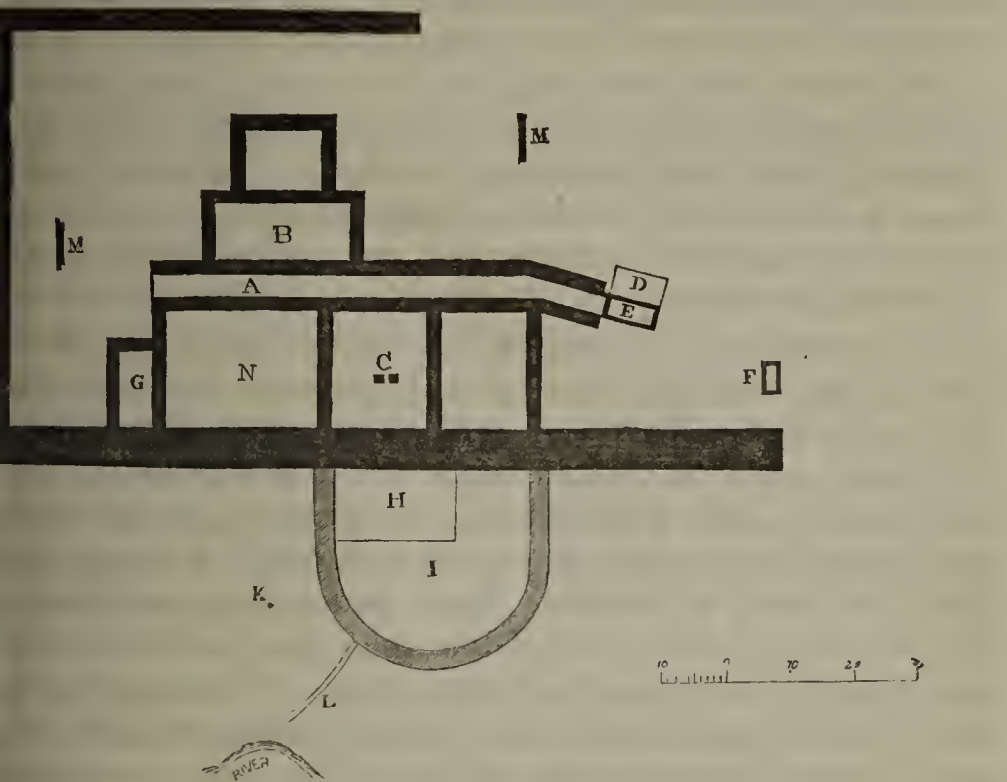
limmon,—the very heart of Wales, sending out its flowing streams through so many channels,—the Llandinam hills, the northern extremity of the Silurian rocks, as the geologists tell us, and the rich Severn vale, so justly praised, all combining to make this spot one of the finest situations in central Wales. Forsyth says, with regard to the sites chosen for Roman villas,—

“The ruins and site of various villas near Rome are pointed out to the traveller by the *ciceroni*. Half the charm consists in the names they bear. These rustic and grand substructions, however, crown the hill so admirably, that, whatever they originally were, they now appear the master object of Tivoli, *and prove how happily the ancient architects consulted the elevation of the site and the point of view.*”

The same meed of praise is due to whoever fixed on this lovely spot.

The field having been lately ploughed, I observed among the furrows small pieces of Roman cement, and fragments of pottery, the latter not having the same freshness of colour as that found in the mound. This was owing to the exposure to the air. We fixed on a spot near the centre of the field, and having sunk about a yard in very rich soil, we cleared a stone paved passage described on the ground-plan of the villa by the letter A. The stones were embedded in a bed of well wrought clay. It was about 3 feet wide. We followed it to the south for many yards, and, making a cross-cut to the west, we found, about a foot below the level of the passage, a hard floor, quite even, and firm as a rock. To find out the extent of this floor we removed a great quantity of soil. In this room marked C, were discovered bricks about 2 inches thick, 9 long, and 5 broad. They were not *in situ*. Making another opening to the east of the passage, we found another floor, a foot lower than the one described. Here was much wood ashes, and a brick having on the smooth side a stamp mark, C.I.C.Γ; the letters are in relief, and about half an inch high, with grooved lines on each side. The workman cut off a part of the brick, but fortunately did not in-

terfere with the inscription. In the same room we found a brick, or rather a tile, (for it was formed of better clay, and somewhat thinner,) having the inscription **LEG.**; the letters are $1\frac{1}{4}$ inches high, but not broad in proportion,



Plan of Roman Buildings at Caersws.

A paved passage; B floor raised one foot; C brick pillars *in situ*; D bath; E supposed bath; F grave full of bones; G paved with small blue and white stones; H floor raised one foot; I semicircular foundations discovered in 1855; K human skeleton in clay; L large drain; MM foundations of walls; N large room; W walled well, 3 feet diameter, 15 feet deep, 113 feet from the building.

as in the first brick. The tile is broken at each end of the inscription, otherwise we should know to what legion of Roman soldiers it referred. We may conclude from Tacitus' Annals that it was in the reign of the Emperor Claudius Cæsar that the Roman legions first penetrated this district. That emperor sent his general, Aulus Plautius, to seize the island in A.D. 43. It is certain that he waged war beyond the Severn, joined by the emperor in person. In A.D. 50, he was succeeded by Ostorius Scapula; and the same historian tells us that he erected fortresses along the *banks of the Severn*. He it was that

fought the decisive battle with Caractacus, and, though the site of this battle is a much disputed question, one zealous and learned antiquary⁵ has placed it on Cefn Carnedd, one mile to the south of the Roman station at Caersws. This inscription proves that a company of Roman soldiers must have been stationed here.

The next discovery, still in the same room, was a bronze amulet; one end was imperfect, on the other was a small hook, and it exactly fitted the wrist. We also found a cup marked **IVNO**. In the same room we found two piers built of a succession of single bricks; the lowest brick resting on the floor was 10 inches by 10, and the others 8 inches by 8. It has been suggested that these were portions of a hypocaust for warming the apartment. Tubes of earthenware were found near the same spot, and afterwards in other parts of the building in great abundance. In clearing to the south we found the foundation of a narrow wall of stone, and then we came to another floor, which appeared to be composed of a substance whiter than the last room, and many small stones, or pebbles, were embedded in the floor, which was composed of pounded brick and cement; some of the pebbles were white. Here, also, we found fragments of a pavement in the shape of hexagon tiles; they were not more than three inches superficially; some of them were of a deep red colour, others of a light brown; the difference of tint would give a nice effect to the work; arranged in rows they would have made a very elegant floor. It may also be observed that the hexagon form is found in nature, for instance, in the construction of a honeycomb. One mould would serve for all, and the tiles would fit in; whereas in an octagon, two moulds would be necessary to make a floor. Here we also found a stamped brick with the letters **C. I. F.**, and underneath, in smaller characters, **S. P. P.** Caius Julius Frontinus has been suggested as the reading of the first line. It is certain that, in A.D. 75, this general succeeded

⁵ Rev. C. H. Hartshorne, *Salopia Antiqua*, p. 63.

Suetonius Paulinus, who was recalled on account of his cruelty, and he (Frontinus) was engaged in subduing the Silures. Here it may be asked, were the Roman villas military establishments? This question is well answered by the Abbé Cochet, Inspector of Historical Monuments in Normandy. He says:—

“The Romans settled themselves in houses which resembled citadels; their *villas* were at one and the same time military posts of observation, seignorial chateaux, agricultural establishments, centres of manufactures, and towns of refuge. . . . From this cause the basin of each of our rivers has been the cradle of an ancient population, and each stream is a page of history.”⁶

To the north, at the end of the passage first discovered, we found a deep room of small dimensions (marked G on the ground-plan). I had some difficulty in convincing the bystanders that this could not be the place where the “old Romans kept potatoes;” I think it must have been a small bath; the sides were well plastered with cement, and the floor tiled; the tiles, which were of a red colour, were embedded in well wrought clay, so that no water could escape. To the south, leading into the bath, there were two steps projecting from the end wall; a great number of tile tubes were found in the rubbish near this spot. Still further south we came to a walled compartment, about half the size of the bath; it ran east and west; it was full of animal bones in a state of decomposition; there were rams’ horns, ribs, &c., and also ox bones; I could not find any human remains, though such may have been among so great a quantity; we found, also, oyster shells near the place; these latter are generally found in Roman ruins. Making trials between the great wall and the river, we lit on a singular well, or rubbish pit; it was walled in a circular form, clay being used as mortar; it was filled with clay and rubbish, which we cleared to the bottom, from sixteen to seventeen feet deep; we found nothing but fragments of pottery among the rubbish; this may have been a draw well; the bottom

⁶ See *Archæologia Cambrensis*, Third Series, i. p. 291.

was not quite on a level with the river as it now runs; the stream may, however, run in a deeper channel than it did of old. The Severn has varied its course full half a mile in this valley, and its junction with the fine stream, the Carno, in front of the villa, was formerly higher up. And if Mr. Hartshorne's supposition that the scene of Ostorius' struggle with the Welsh chieftain Caractacus was at Cefn Carnedd, that general, having his soldiers posted at Caersws, would have three streams to wade through in reaching the camp of the British army. The "objectus amnis," "additum vallum," and the "imminentia juga" of Tacitus are all to be found here.

The farmer being now anxious to sow the field, and our funds being nearly exhausted, we discontinued our researches till March, 1855, when several gentlemen, including our noble President for this year,⁷ handsomely subscribed to carry on the researches. Labourers were employed to cut a trench, about five feet wide, from the river side to the discovered foundations. The ground to

⁷ The Right Honourable the Earl of Powis, Powis Castle	£5	0	0
The Honourable H. H. Tracy	1	0	0
David Pugh, Esq.	1	0	0
Lieut.-General Proctor, Aberhavesp Hall.....	2	0	0
J. W. Lyon Winder, Vaynor Park	5	0	0
Edmund Lyon, Esq., ditto	1	0	0
J. O. Crewe Read, Esq.	3	0	0
Commander O. Crewe Read	1	0	0
Rev. R. J. Davies	2	0	0
Rev. J. P. Drew	10	0	0
Rev. W. Basil Jones, Oxford.....	1	0	0
Hervey B. Jones, Esq., 22, Austin Friars, London	1	0	0
D. Hamer, Esq., Crab Hall, Chester.....	2	0	0
T. O. Morgan, Esq.	1	0	0
J. P. Davies, Esq.	2	0	0
David Jones, Esq., Cyfronydd	0	10	0
Ed. Jones, Esq., The Rock.....	1	0	0
John Foulkes, Esq.	1	0	0
William Lutmer, Esq.	0	10	0
Thomas Penson, Esq.	0	10	0
J. Robinson Jones, Esq.	0	10	0
J. Hunnybun Esq.	0	10	0

the depth of about six feet was mixed with ashes, cement, bricks, chiefly in fragments, and a good sprinkling of bones, some of them, I believe, human. Horn pins, in very good preservation, were found on searching the mould carefully; also fragments of Samian ware of fine quality, with various designs in relief. Some had a fine representation of the vine; they were doubtless used for drinking. On approaching the thick wall we found other floors, similar to those already discovered. I had an idea that the thick wall was the outside of the building, but here we found floors below it, two feet lower than those above (see plan I.) When engaged with several friends in taking the dimensions of the north floor just discovered, I picked up a piece of damp charcoal, on the surface of which I could see a coin; on pounding the lump we found four more coins;⁸ they must have been deposited all at once.

This seems to favour the theory that the Romans concealed, or hid, their money. Horace hints at this, lib. i., Satire First:—

“Quid juvat immensum te argenti pondus et auri
Furtim defossa timidum deponere terra.”

To the south, again, we found a deep sewer from the building, in the direction of the river, and, on the face

J. Matthew Jones, Esq., Montgomery	0	10	0
E. M. Stephens, Esq.	0	10	0
William Slyman, Esq., Coroner.....	0	10	0
Mr. T. E. Kinsey	1	0	0
Sums under 10s	1	7	6

£46 7 6

Expended in excavations the sum actually received.....	34	4	3
Balance about to be collected and laid out in further excavations by Rev. J. P. Drew and self.....	£12	3	3

⁸ The following short description of the coins found during the excavations may be depended upon:—1, Titus Vespasian; 2, Domitian; 3 and 4, Postumus; 5, Valerianus; 6, Vespasian; 7, Trajan; 8, Julia Mammia; 9, Marcus Aurelius; 10, Victorinus; 11, Severus; 12, Augustus Cæsar; 13, Trajan.

of the stones, a quantity of fine fragments of a Samian ware bowl (see engraving). About a foot to the north of the drain we found a kind of earthen horn, or amphora, which would contain about a gallon; it was in an upright position, and full of earth; on being removed it was broken in pieces, but the fragments are preserved. Near this we found a fragment of a cut-glass drinking-vessel; it was cut in elongated hexagons, and very bright. I believe this article of cut glass was in those days very costly, and only used in the houses of opulent Romans. In different places we found thick pieces, or panes, of Roman glass. Fragments of urns, pateræ, and jugs of various patterns, were thrown up. Between the long wall and the river we came to a large bed of clay; it was evidently made ground, and by digging through we found a human skull, about two feet beneath the surface. It was rather large, and most of the teeth quite sound and perfect, a rare circumstance, which may be accounted for inasmuch as they were in the fine clay, through which, I presume, neither air nor water would penetrate. To have the teeth so good, he must have died in middle age. On further turning the clay we found a perfect skeleton, with the arms somewhat extended from the body, which lay quite flat with the face upwards; every bone of the hands and feet were in their places. Close to the feet of this skeleton we dug up more bones of the same sort; and so it turned out that we had another, placed "toe to toe," the head of the one being to the north, and that of the other to the south. From the size of the bones it was conjectured that they were a male and a female; the head of the latter was slightly raised, with the face upwards; the skulls were finely developed, and ethnologists would probably class them in the Caucasian family. Whether they were placed in this position by accident, or design, it is difficult to form a conjecture. I have been told that instances of "*bôn a blaen*" burial have been noticed in Scotland, and other places. No implements nor coffins were found near the bodies, as is generally the case in

Celtic sepulture. At Litlington, near Royston, is a Roman ustrinum, or burial-place. Mr. Akerman says:—

“Numerous urns have been found here from time to time, and also skeletons, which show that cremation was not the sole mode of interment.”⁹

In a note he suggests “that these may have been Christians, who rejected the pagan rites of sepulture.” Not many yards from the skeletons we found fragments of a burial urn, such as was used by the Romans after cremation. One very perfect specimen was accidentally found by a man named Bradley, while repairing a water-course; this was about twelve inches high, small at the bottom, and bulging in the middle, then gradually becoming narrower to the top. In this were calcined human bones, such as are commonly found in Roman burial urns.

The ground-plan will show the foundations of walls which we found to the west. Near the wall, at this end, we found a quantity of lead, about twenty inches below the surface; it was in thin sheets, such as would be used in roofing a house, the sides had been perforated with small nails, which appeared to have been consumed by rust; it weighed upwards of one hundred pounds. Several more coins were found near this spot, and fragments of amphoræ, mortaria, and other Samian ware, of various shapes and sizes; in fact, it would be an endless task to enumerate all the fragments, but the chief of them I have already noticed.

I am indebted to Rice Hopkins, Esq., C.E., who was at the time engaged in surveying the Llanidloes and Newtown Railway, for the ground-plan. The dimensions were taken by us on the spot.

The conclusion resulting from the above facts is, that the remains are those of a Roman villa of great importance. A spot so fertile and well watered was well adapted for such an establishment. Villas had generally but one floor—hence the great space occupied—and were

⁹ Archæological Index, p. 64.

of a quadrangular form, answering in every respect to the ruins above described. The large room, marked N, answers exactly to the cavædium of the villas; the small room to the south would answer to the peristyle, or inner court; while the rooms above the passage would answer to the bibliotheca or library, exhedra¹ or assembly-room, and the pinacotheca or picture gallery. At first the circular form of the floor, marked I, puzzled me; but I find that a bed-chamber in the villa suburbana at Pompeii was so constructed. "The hibernaculum, or small winter apartment, was circular in its plan, and was so contrived that the sun shone on it all day," says Moule; and truly this is exactly so placed, that, with a certain number of windows² or openings in the roof, that desirable object in (to the Romans) a more northern latitude would be secured. We find that the magnificence of the Romans was chiefly conspicuous in their villas. The rage for building splendid houses was great in the Augustan age. The undaunted Caractacus, whose fall in an unequal conquest called for a triumph at imperial Rome, on reaching that place, rebuked their insatiable lust of dominion by observing, "How could a people possessed of such magnificence at home envy me a humble cottage in Britain!"

During part of the time when the explorations on the site of the villa were going forward, we also had men employed in making a trial in a field within the large camp, and here we found foundation walls, two or three coins with the inscriptions quite obliterated, and some lead weights, in the shape of plummets. We also found a fine mortarium, made rough by small pieces of flint, placed there apparently in making the vessel; it was of fine fictile ware, and had a lip for emptying the contents when pounded. This is a spot for further investigation,

¹ Our word parlour is a monastic term, originally a place where the Religious met for devout conversation.

² The Romans, strange to say, had neither windows nor fire-places. Fenestra, translated window, was not the opening through which the light came, but the board, or shutter, which excluded the light, rain, &c.

which, I am sure, if undertaken, will be well repaid. The greater part of this field appears to be full of ashes, cement, and fragments of Roman pottery; but the foundations of buildings are not equal in strength and workmanship to those in the villa: We also found pieces of Samian ware, and Roman glass, in a garden behind a house occupied by Mr. David Thomas; and also a pitching of white stones in a garden before the house in the occupation of Mr. William Reynolds. On a field about two hundred yards to the east of the Calvinistic chapel, I found fragments of Roman bricks, and also glass. I believe that the foundations of buildings would be found here on excavation. There are also indications of ancient habitations lower down on the Severn, at the Warren, and other places, the property of J. P. Davies, Esq., of Fronfelen. A coin of Licinius was found, by one of the inmates of the workhouse, on the field belonging to that establishment; another, some years ago, on Henfryn ground. Bricks and other remains are to be seen in Park fields; and I am told that a gold chain and a bronze pan were formerly found there. A piece of silver, probably the hilt of a sword, and a fine quern, the latter now in the possession of the Hon. H. H. Tracy, were dug up in the large camp to the south on Cefn Carnedd. A sepulchral urn was found, some years ago, on the Maesmawr side of the Severn. The list of remains lost sight of, and of which no account is kept, except on the tide of tradition, might be extended; but I trust the foregoing will suffice to direct the feet of future explorers. Much more remains to be done at Caersws, and I trust that better days are approaching, when there will be no missing tribe nor lost city, and when the clergy and laity, imitating the Jews in building the wall of Jerusalem, (each building the portion next his own place,) collecting facts and fragments widely diffused, will ultimately cause the history of Wales to be fully developed.

THE ROMAN ROADS LEADING TO CAERSWS.

In addition to the remains excavated, and the natural features of this stronghold of the Romans, the almost unparalleled number of Roman roads leading to the place shows it to be a station of vast importance. There is no stronger evidence of the labour bestowed by the Romans on any district than the progress they made in facilitating the means of transit, and no one can look at the way in which their net work of roads was accomplished without acknowledging the genius of the Roman engineers. They were a people of comprehensive views, and their lines of road were carried direct from one end of a province to another; and we now find very often that the lines of railroad of the present day do not deviate very far from the routes planned by the ancient masters of this country. No less than five roads of the above description terminate in Caersws. I believe no station in *Britannia Secunda* can boast of the same thing; and yet is it not passing strange that this once great emporium has had no Roman name given it? At the same time we find a most important station mentioned by Tacitus, whose name was *Mediolanum*, which in all probability was situated between the rivers Severn and Dee; and as many places have laid claim to be the site of this city as formerly contended for the honour of having been the birth-place of Homer; but I think there are the strongest reasons for identifying Caersws with the ancient *Mediolanum*, one of the largest cities in *Britannia Secunda*. The fact that five roads centre here is a very strong argument. Now, taking the road leaving *Viriconium*, (*Wroxeter*,) near *Shrewsbury*, which courses through the station *Rutunium*, (*Rowton Castle*,) and, taking the *Rea Valley*, passing near *Gunley* to the large camp at *Gaer*, (*Flôs*,) near *Montgomery*, we find it traversing the *Severn Vale* by *Glan Hafren*, and near the new church at *Newtown*, to *Penstrowed*,³ thence to *Maesmawr*, where it is seen very

³ *Pen ystrad*, or *strata*.



distinctly, and through the Warren to Caersws. Another, in exactly the same line, to the west of Caersws runs to Penyborfa, and is again seen at Carno, thence to the Sarn, and to Ystrad, in the parish of Llanbryn-mair. The station of Maglona was near Machynlleth, by which the road doubtless goes, and through Pennal, as traced by the late excellent antiquary, the Rev. Walter Davies. There must have been a communication between the station at Cefn-caer, in Pennal, and Heriri-Mons, near Dolgellau, and thence to Segontium, the present Caernarvon.

The route from Chester (Deva) to Caersws was by the station at Bangor Iscoed to Llanymynech, where there is a large camp called Clawdd Coch, and probably through the Vale of Meifod, and the parish of Llanfair, to Cefn Coch, or rather to Bwlch cae haidd, where another road branches off for Llanerfyl, probably to Caergai, near Bala. Then the main road courses to Glasgoed, and through property belonging to Lieut.-General Proctor, to the Pound, Gwynfynydd, and passing the Union Workhouse it enters Caersws at a spot called Manau Cochion. In a direct line with this we trace a road over the Severn, towards the south. It goes above Llandinam Church, and is very distinctly seen in a well constructed zig-zag line on the breast of a hill above Castell Cwtta; passing by Polin-y-groes-ddu, and the "Giant's Grave," it can be traced to Llandrindod, where there is a very perfect camp, and then to another, called the Gaer, near Builth. This is doubtless the great line through the whole of the province, ending either at Maridunum, (Caermarthen,) or at Caerleon. From the above enumeration of roads it will be observed that the two main roads through Roman Wales bisected each other at nearly right angles in the Caersws station, and made it the junction where postal and military communications would centre. Now, referring to Antoninus' Itinerary, we find that he made two distinct journeys to Mediolanum; this might be done to Caersws, and on through, without travelling the same road more than once. The distances, however, do not very well agree with the geographical

position of Caersws from certain well known points, such as Deva and Viriconium. But when we find the routes answering, and consider that this Itinerary is an apocryphal work, as we have no information as to the purpose of the survey, nor of the time it was made, we should certainly give preference to a position so eminently answering in other respects; and it must be remembered that to concoct an account of distances to suit a certain locality is a very easy matter, while the ruins will, to the end of historic time, point out unerringly, as in the case of Nineveh and Babylon, the situation of cities. The Earl of Ellesmere, in his work on *Northern Antiquities*, truly remarks,—

“That an iron or a stone implement, found perhaps in the covered chamber of death, is a livelier image of antiquity than Saxo or Snorro, the Eddas, or Germany of Tacitus.”

Any one who compares the Itineraries of Antoninus with the actual distance, will find how many inaccuracies occur in that work; *e.g.*, Iter III., A Londinio ad Portum Dubris, (from London to Dover,) LXVI; correct distance, LXXI:—Boston to Lincoln stations, XXVI; correct, XXXVI. In Akerman's *Archæological Index* we have Mediolanum placed at Whitchurch. This can never be reconciled with the following distances given by Richard of Cirencester (worthy of but little weight, but may be used in the absence of a better authority):—

ITER III.

A Segontio Viriconium usque, M. P. LXXXIII sic:—

Heriri Monte	xxv.
Mediolano.....	xxv.
Rutunio	xii.
Viriconio.....	xi.

Let it be supposed thus:—

	English Miles.	Roman M. P.
Segontium (Caernarvon) to Heriri-Mons (Trawsfynydd) about.....	35	xxv.
Mediolanum (Caersws) nearest way.....	38	xxv.
Uiriconium (Wroxeter) ditto	38	xxiii.

Here it will be seen that the proportion of distances is well observed ; whereas, in the case of Whitchurch, we should have the distance from Heriri-Mons to that point more than double that to Caernarvon. If the word Mediolanum, as has been supposed, means a middle station, (from *medio*,) then Caersws well answers in two respects. It was, in the first place, nearly midway between Heriri-Mons and Viriconium ; and, secondly, the junction of the two main roads through the province as before stated, and this would make it the centre of military and postal communication. Ptolemy the geographer says :—

“ South from these and the Brigantes, but the most *western*, are situated the Ordovices, among whom are the following towns :—

	Longitude.	Latitude.
“ Mediolanum	16° 45'	56° 40'

“ East of these are the Cornavii,” &c.

The chief city of the Cornavii being Wroxeter, it is not likely that the Ordovices would have their chief city so near as Whitchurch, or even Clawdd Coch, they being the most western in central Wales. The absence of Roman remains at the other places, fixed upon in Montgomeryshire,⁴ show that their claims are very much inferior to Caersws, especially the want of Roman roads and ruins to any extent.

Besides the four roads I have mentioned as terminating at Caersws, there is another running in a south-western direction by Park, Cyffie, Gleniant, and to Llawr-y-glyn. As this makes for Plynlimmon, I could not at first divine its destination. I have lately, however, discovered that the Romans had very extensive mining operations at Dylife and Dyfngwm, at the foot of Plynlimmon, and this road (the most perfect, and probably the last made, of all the lines running into Caersws) was used for the transit of the ore. The levels remaining in Messrs. Williams and Pughe's works were pointed out to me by Captain E. Williams. One is about 150 fathoms in

⁴ Llanfylllyn and Meifod.

length, only 10 inches at the bottom, then bulging out, to make room for the shoulders, in the shape of a coffin set on its smaller end. The rock has been all cut by small chisels, as the sides show. I also saw the remains of a smelting furnace on the north side of Dylife Hill, and bricks of Roman make are found among the debris. I think it necessary to state this, as it has been generally supposed that the above road was the route to Maglona, without considering its immense physical difficulties. I am now fully convinced that the route to Maglona was by way of Carno. The quantity of lead found at Caersws (upwards of one hundred pounds on one spot) strengthens the evidence above adduced; and tradition asserts that, both at Llawr-y-glyn and at Dylife, the "old Romans" worked nearly all the rich mineral veins running through the district. Of course the next city would be greatly benefited by having such a profitable commercial speculation in its vicinity.

I think then that the geographical position, the natural features, and the undoubted Roman remains discovered in and about Caersws, strengthened by tradition and fragments of history preserved by Tacitus and the Welsh poets, place the claims of that locality far above any other hitherto noticed to be considered *MEDIOLANUM*, the chief city of the Ordovices. I submit that those claims (however feebly urged on my part) are far superior to those by which the sites of many other Roman stations are determined; and that, as this spot is now again likely to become the junction of two important railways,⁵ and to grow into a large village, if not a town, it may, after centuries of neglect, recover some of its ancient municipal privileges, which, if representations were made in the proper quarter, would, I venture to hope, be granted.

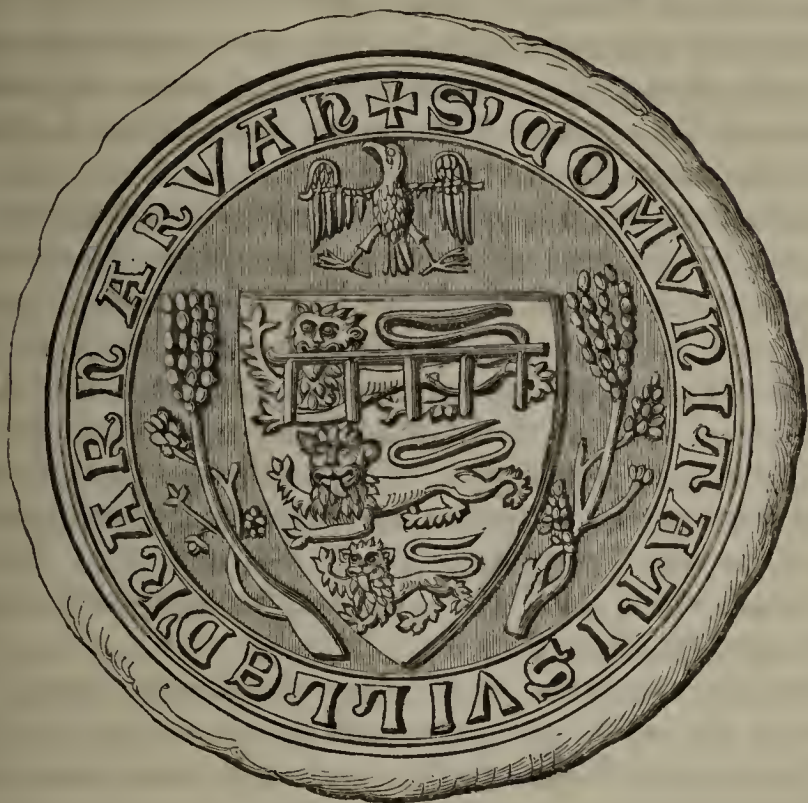
DAVID DAVIES,

Dylife.

Local Secretary for Montgomeryshire.

⁵ Llanidloes and Newtown, and Newtown and Machynlleth Railways.

CHARTER GRANTED BY EDWARD I. TO THE TOWN
OF CAERNARVON, A.D. 1284.



Ancient Seal of Caernarvon.

EDWARD, by the grace of God, King of England, Lord of Ireland, and Duke of Aquitaine: To the Archbishops, Bishops, Abbots, Priors, Earls, Barons, Justices, Sheriffs, Provosts, Ministers, and all our Bailiffs and faithful Subjects, GREETING.

Know ye, that we do will and grant, for us and our Heirs and Successors, that our town of Caernarvon from henceforth shall be a Free Borough, and that our Men of the same Town shall be Free Burgesses.

And, that the Constable of our Castle of Caernarvon, for the time being, shall be the Mayor of that Borough, sworn as well to us as to the said Burgesses; who having first taken the Oath to preserve our Rights, shall swear to the same Burgesses, upon the Holy Gospel of God,

that he will preserve to the same Burgesses the Liberties by us granted, and faithfully perform those things which to the office of Mayor do belong, in the same Borough.

We grant also, that the said Burgesses do every year, at the feast of Saint Michael, elect from among themselves two fit and sufficient Bailiffs, and present the same to the said Constable, as their Mayor; who, in presence of the said Mayor and Burgesses, shall swear faithfully to perform their office of Bailiffs.

And further, we also will and grant, that the aforesaid Burgesses shall have their Free Prison in the aforesaid Borough, for all offences within the same, except in cases of Life and Limbs; in which cases, all, as well Burgesses as others, shall be imprisoned in our Castle there. Nevertheless, if any of the said Burgesses shall be suspected, accused, or indicted of any offence, in such cases, we will that on that occasion they shall not be imprisoned, as long as they can find good and sufficient Bail, to stand trial before our Chief Justice, or others our Justices thereto appointed.

Moreover, we grant to the said Burgesses, that all the Lands to the said Borough now assigned, be free from the Warren and Forest Laws: and that Jews shall not at any time dwell in the said Borough.

We do grant also, for us and our Heirs, to the same Burgesses the Liberties following, (that is to say) That none of our Sheriffs shall in anywise intermeddle himself with them, concerning any Plea, or Complaint, or Action, or anything belonging to the aforesaid Town, saving nevertheless to us and our Heirs the Pleas of the Crown aforesaid.

And, that they shall have a Guild Hall, with a Hanse and other Customs and Liberties to the same Guild belonging, so that no one who is not of that Guild shall trade in the same Town but at the will of the Burgesses aforesaid. We grant also to the same Burgesses, that if any Villain of any one shall have remained in the aforesaid Town, and have held Land in it, and have been of the aforesaid Guild and Hanse, and paid lott and scott

with the same Men during one year and a day, without challenge, thenceforth he shall not be demanded again by his Lord, but remain a Free man in the same Town.

Moreover, we grant to the same Burgesses that they shall have Soc and Sâc, Toll, and Theame, and Infangthefe: and that they be free throughout all our Dominions, as well in England as elsewhere, of Toll, Lastage and Passage, Murage, Pontage, and from Stallage, Danegeld, and all other customs and exactions.

And, that neither they nor their goods, in whatsoever place found within our Land and Dominion, shall be arrested for any Debt of which they are not the Sureties or Principal Debtors, unless it happen that they are Debtors in common, and having the power whereby they can satisfy their Debts in the whole or in part, and the said Burgesses fail in Justice to the Creditors of the same Debts, and there shall be reasonable evidence thereof.

And that our said Burgesses for the offences or forfeiture of their Servants, shall not lose their Goods and Chattels found in their hands, or placed any where by their Servants, so far as they can sufficiently prove them to be their own.

And also that the same Burgesses, or any of them, who shall or may Die within our Land and Dominion, having made their Will, or being Intestate, We, nor our Heirs, shall not confiscate their Goods and Chattels, but their Heirs shall have them entirely, so far as the said Goods and Chattels shall appear to have been the Goods and Chattels of the said deceased: Nevertheless sufficient evidence and proof of the said Heirs must be had.

And, that our Burgesses aforesaid shall not be convicted by any Strangers upon any accusations, suspicions, injuries, offences, crimes, claims, or demands laid or to be laid against them between the County of Caernarvon and the Bank of the Dovey, (that is to say, from the water of the Conway to the water of the Dovey) but only by our Burgesses aforesaid, unless concerning any matter touching the commonalty of the Borough aforesaid; and then, in that case, they are to be deduced according to

the Liberties approved, and hitherto reasonably used, in our city of Hereford.

WHEREFORE, We do will, and firmly command, for us and our Heirs, that our town of Caernarvon from henceforth be a Free Borough, and that our Men of the same Town be Free Burgesses, and that the Constable of our Castle of Caernarvon, for the time being, be the Mayor of that Borough, sworn as well to us as to the said Burgesses, who having first taken the Oath to preserve our Rights, shall swear to the same Burgesses, upon the Holy Gospel of God, that he will preserve to the same Burgesses the Liberties by us granted, and faithfully perform those things which to the office of Mayor do belong in the same Borough.

Also, we do grant that the same Burgesses, in every year, on the Feast of Saint Michael, shall elect from among themselves two fit and sufficient Bailiffs, and present them to the said Constable as their Mayor, who in the presence of the said Mayor and the Burgesses, shall swear that they will faithfully do and execute the office of their Bailiffs.

We do also will and grant that the aforesaid Burgesses shall have their Free Prison in the aforesaid Borough for all offences there, except in cases of Life and Limbs, in which cases, as well the said Burgesses as others, shall be imprisoned in our Castle there. Nevertheless, if any of the said Burgesses shall be suspected, accused, or indicted of any Offence, in such cases, we will that on that occasion they shall not be imprisoned as long as they can find good and sufficient Bail to stand trial before our Chief Justice, or others our Justices thereto appointed.

Moreover, We do grant to the same Burgesses that all the Lands now assigned to the same Borough shall be wholly free from the Warren and Forest Laws. And, that Jews shall not at any time dwell in the said Borough.

We will also, and do grant, for us and our Heirs, that the same Burgesses shall have all other the Liberties and free Customs above expressed, favourably and peaceably, without the hindrance or impeachment of us or our

Heirs, or of our Justices, Sheriffs, and other Bailiffs or Ministers whatsoever, as aforesaid. These being Witnesses, The Venerable Father Robert, Bishop of Bath and Wells, our Chancellor; Richard de Burgh, Earl of Ulster; Thomas de Clare; Richard de Brus; Reginald de Graye; Nicholas de Segrave; Peter de Chaumpuent; John de Montalto; and others. Given under our hand, at Flint, the eighth day of September, in the twelfth year of our Reign.

The above charter was confirmed by *Inspeximus* of Edward II., while Prince of Wales, at London, on the 25th of May, in the thirty-fourth year of Edward I., A.D. 1306. The prince, in so doing, styles himself as "Edward, son of the illustrious King, Prince of Wales, Earl of Chester," &c.

It was also similarly confirmed at the following dates, viz. :—

By Edward III., at Waltham Holy Cross	A.D. 1331
Richard II., at Westminster.....	„ 1379
Henry V., while Prince of Wales, at Kensington	„ 1400
Henry VI., at Westminster	„ 1425
Edward IV., at Westminster.....	„ 1468
Edward VI., at Westminster.....	„ 1547
Elizabeth, at Westminster	„ 1559

On this last occasion of an *Inspeximus*, the fees amounted to £3 6s. 8d.

The ancient seal of the corporation of Caernarvon, of which an engraving accompanies this paper, was found, some years ago, in a field near Beaumaris, where it had probably been lost during the civil war of the seventeenth century. It is now in possession of J. Poole, Esq., Clerk of the Peace of Caernarvon, and, instead of it, the corporation has used two seals at different periods. One, apparently of the early portion of the last century, bears on a shield 3 Eagles displayed, and around it the legend—

“ CORPORATION SEAL OF CARNARVON.”

The other, which was the one last used before the Reform Act, is of recent date. It has the same armorial bearings, surrounded by the legend—

“ THE MAYOR ALDERMEN AND BURGESSES OF THE BOROUGH
OF CARNARVON.”

How far superior in every respect is the ancient seal of the Edwardan period !

H. L. J.

HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. VII.

(Continued from page 39.)

Supplemental List of Radnorshire Sheriffs to supply deficiencies in List, ante, pp. 36-39.—(Communicated by JOHN JONES, Esq. of Cefnfaes.)

A.D.

- 1791. Thomas Jones, Esq., Pencerrig
- 1792. John Lewis, Esq., Harpton Court
- 1793. William Symonds, Esq., M.D.,
Hereford
- 1794. Richard Price, Esq., Knighton
- 1795. Francis Fowke, Esq., Llanstephan
- 1796. John Pritchard, Esq., Dolyfelin
- 1797. Percival Lewis, Esq., Downton
- 1798. John Benn Walsh, Esq., Cefallys
- 1799. John Bodenham, Esq., Grove
- 1800. James Lloyd Harris, Esq., Kington
- 1801. Hugh Powell Evans, Esq., Noyadd
- 1802. John Sherburne, Esq., Llandrindod
- 1803. Marmaduke Thos. Howell Gwynne,
Esq., Llanelwedd
- 1804. Thomas Frankland Lewis, Esq.,
Harpton
- 1805. Charles Rogers, Esq., Stanage
- 1806. Thomas Stephens, Esq., Kinnerton
- 1807. Edward Burton, Esq., Llaubister
- 1808. Thomas Thomas, Esq., Pencerrig
- 1809. John Whittaker, Esq., Cascob
- 1810. George Crawford Ricketts, Esq.,
Cwm
- 1811. John Cheesement Severn, Esq.,
Michaelchurch

A.D.

- 1812. Thomas Grove, Junr., Esq., Cwm-
elan
- 1813. Daniel Reid, Esq., Cornel
- 1814. Charles Humphreys Price, Esq.,
Knighton
- 1815. William Davies, Esq., Caebalfa
- 1816. Sir Harford Jones Brydges, Bart.,
Boultybrooke
- 1817. Penry Powell, Esq., Penllan
- 1818. Hugh Stephens, Esq., Cascob
- 1819. Morgan John Evans, Esq., Llwyn-
barried
- 1820. James Crummer, Esq., Howey Hall
- 1821. Robert Peel, Esq., Cwmelan
- 1822. Peter Richard Mynors, Esq.,
Evancoed
- 1823. John Hugh Powell, Esq., Cliro
- 1824. Hugh Vaughan, Esq., Llwynmadoc
- 1825. Sir John Benn Walsh, Bart.,
Cefnleece
- 1826. James Watt, Esq., Doldowlod
- 1827. Samuel Beavan, Esq., Glascomb
- 1828. David Thomas, Esq., Wellfield
- 1829. John Morris, Esq., Kington
- 1830. Robert Bell Prince, Esq., Down-
field

A.D.

1831. Thomas Duppa, Esq., Longueville
 1832. Thomas Evans, Esq., Llwynbarried
 1833. Walter Wilkins, Esq., Maesllwch
 1834. Guy Parsons, Esq., Presteigne
 1835. Thomas Williams, Esq., Crossfoot
 1836. James William Morgan, Esq.,
 Glasbury
 1837. Hans Busk, Esq., Nantmel
 1838. Sir John Dutton Colt, Bart.,
 Llanyre
 1839. Henry Lingen, Esq., Penlanole
 1840. Edw. Rogers, Esq., Stanage Park
 1841. Edward Breeze, Esq., Knighton
 1842. David Oliver, Esq., Rhydoldog
 1843. Edward David Thomas, Esq.,
 Wellfield
 1844. David James, Esq., Presteigne
 1845. James Davies, Esq., Moor Court
 1846. Thomas Prickard, Esq., Dderw

A.D.

1847. Henry Miles, Esq., Downfield
 1848. John Edwards, Esq., Brampton
 Brian
 1849. Edward Myddleton Evans, Esq.,
 Llwynbarried
 1850. Edward Morgan Stephens, Esq.,
 Llananno
 1851. Aspinall Phillips, Esq., Abbey
 Cwm Hir
 1852. Sir Harford James Jones Brydges,
 Bart., Boultibrooke
 1853. Jonathan Field, Esq., Esgyr-
 drainllwyn
 1854. John Jones, Esq., Cefnfaes
 1855. John Abraham Whittaker, Esq.,
 Newcastle Court
 1856. Robert Baskerville Mynors, Esq.,
 Evancoed
 1857. Francis Evelyn, Esq., Corton

*List of Members returned for the County and Borough of Radnor
 from the Union with Scotland.—(By J. JONES, Esq.)*

Session. Radnor County.

1707. Thomas Harley, Esq.
 1708. Thomas Harley, Esq.
 1710. Thomas Harley, Esq.

 1715. Sir Richard Fowler, Bart.
 1722. Sir Humphrey Howarth, Knight
 1727. Sir Humphrey Howarth, Knight
 1734. Sir Humphrey Howarth, Knight
 1741. Sir Humphrey Howarth, Knight
 1747. Sir Humphrey Howarth, Knight
 1754. Sir Humphrey Howarth, Knight. On
 his death a new writ ordered,
 February 19, 1755, and Howell
 Gwynne, Junr., Esq., Lord-Lieu-
 tenant of the County, was returned
 1762. James, Marquis of Caernarvon, only
 son of the Duke of Chandos

 1768. Chase Price, Esq.

 1774. Chase Price, Esq., on his death a new
 writ was issued in July, 1777, and
 Thomas Johnes, Senr., Esq., Lord-
 Lieutenant of Glamorganshire, was
 elected. On his death a new writ
 was ordered in June, 1780; and
 Thomas Johnes, Esq., son of the
 late member was elected. He was
 made Receiver-General of the
 Customs of Wales, and was re-
 elected May, 1781.

Radnor Boroughs.

- Robert Harley, Esq.
 Robert Harley, Esq.
 Robert Harley, Esq.
 Edward Lord Harley
 Thomas Lewis, Esq.
 Thomas Lewis, Esq.
 Thomas Lewis, Esq.
 Thomas Lewis, Esq.
 Thomas Lewis, Esq.
 Thomas Lewis, Esq.
 Thomas Lewis, Esq.
 Thomas Lewis, Esq.

 Edward Lewis, Esq.
 Thomas Lewis, Esq.
 A double return. Mr. Edward Lewis
 did not defend his seat, and his
 name was erased from the return.
 John Lewis, Esq., of Harpton Court
 Edward Lewis, Esq., of Downton
 Edward Lewis, Esq., petitioned, and
 the House declared that he was
 duly elected
 John Lewis, Esq., of Harpton Court
 Edward Lewis, Esq.
 Edward Lewis, Esq., petitioned, and
 was declared duly elected

1780. Thomas Johnes, Esq.

1784. Thomas Johnes, Esq.

1790. Thomas Johnes, Esq.

1796. Walter Wilkins, Esq.

1801. Walter Wilkins, Esq.

1802. Walter Wilkins, Esq.

1806. Walter Wilkins, Esq.

1807. Walter Wilkins, Esq.

1812. Walter Wilkins, Esq.

1818. Walter Wilkins, Esq.

1820. Walter Wilkins, Esq.

Edward Lewis, Esq., of Downton
John Lewis, Esq., of Harpton Court
Edward Lewis, Esq., petitioned, and
was declared duly elected

Edward Lewis, Esq.

David Murray, Esq., brother to Lord
Elibank. Upon his death a new writ
was issued in May, 1794, and George
Viscount Malden, eldest son of the
Earl of Essex, was elected

George Viscount Malden. On his
succeeding his father as Earl of
Essex, a new writ was ordered
March, 1799, and Richard Price,
Esq., was elected

Richard Price, Esq.

Richard Price, Esq.

Richard Price, Esq.

Richard Price, Esq.

Richard Price, Esq.

Richard Price, Esq.

Richard Price, Esq.

CHAPTER V.

HUNDREDS; PARISHES; MARKET TOWNS.

CANTREF MOELYNNAID, EXTENT AND PRIVILEGES OF; STEWARDS OF;
CROWN LANDS AND GRANTS; BOROUGHES AND FORESTS; MANORS.

Radnorshire contains six hundreds, and fifty-two parishes, including one capital borough, viz., New Radnor; with four auxiliary boroughs, viz., Knighton, Cnwelâs, Cefn-y-llys, and Rhayader; and four market towns, viz., Presteigne, Radnor, Rhayader, and Knighton.

I.—Radnor hundred contains eight parishes, including one capital borough and two market towns,—1. Cascob; 2. Colfa; 3. Discoed; 4. Gladestry; 5. Llanfihangel Nant Moelyn; 6. New Radnor; 7. Old Radnor; 8. Presteigne.

II.—Pain's Castle hundred contains thirteen parishes,—1. Bettws Clyro; 2. Boughrood; 3. Bryngwyn; 4. Clâsbury; 5. Clyro; 6. Llanbedr; 7. Llanddewi fâch; 8. Llandeilo Graban; 9. Llanstephan; 10. Llowes; 11. Michaelchurch; 12. Newchurch; 13. Pains Castle.

III.—Knighton hundred contains nine parishes, including two contributory boroughs and one market town,—1. Bugaildu; 2. Heyop; 3. Knighton; 4. Llananno; 5. Llanbadarn fynydd; 6. Llanbister; 7. Llanddewi ystrad cennau; 8. Cnwelas; 9. Stanage.

IV.—Cefn-y-llys hundred contains nine parishes, including one contributory borough,—1. Blaiddfâ; 2. Cefn-y-llys; 3. Llanbadarn fawr; 4. Llandegla; 5. Llanfihangel rhyd Ieithon; 6. Llangunllo; 7. Llan-y-drindod; 8. Pilleth; 9. Whitton.

V.—Colwyn hundred contains ten parishes,—1. Abereddw; 2. Bettws Dyserth; 3. Clas Cwm; 4. Cregrina; 5. Diserth; 6. Llanbadarn-y-carreg; 7. Llanelwedd; 8. Llanfared; 9. Llansantfraid; 10. Rhulen.

VI.—Rhaiadrgwy hundred contains six parishes, including one contributory borough and one market town,—1. Cwmduddwr; 2. Llan Hîr; 3. Llanfihangel Helygen; 4. Nantmel; 5. Rhaiadrgwy; 6. Sant Harmon.

The amount of the population of this district during the Saxon heptarchy, or when subject to the dominion of the Lords Marchers, is a point of as much uncertainty as it was in the time of the Silures. The wars which the inhabitants of this district, in common with the rest of their countrymen, so long maintained for national freedom and independence, and the contests which raged among themselves, must have tended to diminish their numbers, and to impoverish and devastate their country. The oppressions of the Lords Marchers, and the unexampled severities and cruelties of the edicts of Henry IV., enforced with peculiar rigour on this district, likewise contributed to produce the same deleterious effects. That torpid spirit of indifference which these desolating and exterminating calamities never fail to introduce, has extended and diffused its baneful influence to a recent period, manifesting its paralyzing genius by the stagnation of agricultural pursuits, a suspension of commercial activity, and a necessitous migration. In proportion as the spirit of the people has revived by the consciousness of being subject to equal and protecting laws, by the assurance of domestic tranquillity, by the security of life and property, and by the encouragement holden to laborious industry, so have their numbers increased, their comforts enlarged, and their prosperity augmented. And it appears, from an inspection of the parliamentary census, that the popu-

lation of the county of Radnor has for some years been in a progressive state of increase,—that in the year 1801 it amounted to the number of 19,700; in 1811 to 21,600; thus receiving in the course of ten years an accession of almost 2000 persons.

Cantref Moelynaidd; Extent and Privileges; Stewards; Boroughs; mode of making Burgesses.

In the historical description of the county of Radnor, Cantref Moelynaidd constitutes a prominent and principal figure. We have therefore devoted a whole section to the consideration of this important article. This ancient and extensive territory was possessed and governed by its successive *reguli*, or chieftains, the Lords of Fferrllys and Moelynaidd, some of whom were Kings of all Britain, many Dukes and Earls of Cornwall, and all of noble blood and regal descent. A bar was put to this long chain of succession by William II., the red-haired King of England, who was very liberal of what had cost him nothing, and bestowed upon his favourites a property that was not his own, and which he had not the courage himself to seize and usurp. By virtue of a grant of unparalleled injustice, this extensive lordship, or manor paramount, of Cantref Moelynaidd, was conferred, by this arbitrary monarch, on Ralph de Mortimer, a relative and follower of the illegitimate conqueror of England, on the terms of military or feudal tenure; the Lord of Wigmore holding *in capite* under the king, and the inhabitants under his lordship, who covenanted to bridle the country with castles, and to maintain in each a certain contingency of soldiers ready for the royal service. The conquest of the territory, however, was not so easy to be accomplished, as the signing and sealing of the grant. This nobleman and his successors found it a work of danger and difficulty. They met with a violent opposition from the native princes, who struggled long and hard for independence, and did not finally submit, after many reverses of fortune, till the entire conquest of Wales was effected by King Edward I., who

confirmed the grant of Moelynaidd to Roger Mortimer, Earl of Wigmore. During the minority of Edward III., this extensive lordship, or manor paramount, was by the treason of its lord, the paramour of Queen Isabella, and chief minister of the English court, escheated to the crown, and became its property. In the latter years of the same reign, the forfeited estates of Mortimer, and among the rest Cantref Moelynaidd, were restored to the house of Wigmore. From this period, and indeed some years antecedent to it, courts of justice, or rather of injustice, were established in its several castles, investing the Lord Marcher with *jura regalia*, and a power over the life and death of his numerous vassals. At length the male line of the family of Mortimer became extinct, and by the marriage of Anne, the sole heiress of this immense property, with Richard, Duke of York, whose son ascended the throne of England under the title of Edward IV., the paramount lordship of Cantref Moelynaidd once more reverted to the crown, and has ever since, with the short interruption of a year, continued to form a part of its inheritance.

This territory anciently comprised a hundred townships, and extended into Montgomeryshire, including the parish of Cerri, Mochtre, &c. At present it comprehends four hundreds of the county of Radnor, viz., Rhayader, Cefn-y-llys, Knighton, and Radnor; and twelve mesne manors, viz., Presteigne, *alias* Presthend, Knighton, Swydd-wynogion, Swydd-rhiw-ar-allt, Gladestry, *alias* Glandestre, Cnwclâs, Swydd-y-gre, *alias* Ugree, *alias* Treyllan, Uchcoed, Rhustlin, *alias* Rissuli, *alias* Rhosllyn, Cwmdauddwr, Rhayader, Iscoed Sant Harmon, with the comot of Werthrynion. Over these the manor paramount of Cantref Moelynaidd possesses a supremacy to the present day, with, however, the exception only of the borough of New Radnor, the territory of which is comparatively small. The boroughs of Knighton, Cnwclâs, and Rhayader, together with the constablewick of Colfâ and Gladestry, which brings it almost in contact with the town of Kington, are comprehended in its wide extent.

The following table contains the names of its manors, townships, and parishes :—

<i>Manors.</i>	<i>Townships and Parishes.</i>
1. Presteigne, <i>alias</i> Presthend.	Four distinct wards, viz., Broad Street, High Street, Hereford Street, St. David's Street, Discoed.
2. Knighton.	Cwmgwilla, Farrington, Jenkinhales, Knighton borough.
3. Swydd-wynogion.	Llanbadarn fawr, Cefn-y-llys, (with the exception of the borough, Llan-y-drindod,) Craigin Llandegla, Cefn-pawl, Llanddewi ystrad ennau, Llanbister, part of.
4. Swydd-rhiw-ar-allt.	Whitton, Pilleth, Llangunllo, Llanfihangel rhydieithon, Treyllan in Llandegla, part of.
5. Gladestre, <i>alias</i> Glan-destre	Gladestry, Colfa, Wainwen, Hengoed.
6. Cnwelâs.	Cnwelâs borough.
7. Rhoslllyn, <i>alias</i> Rustlin, <i>alias</i> Rissuli.	Gwasteddin, <i>alias</i> Gwastadedd, part of, Vaynor, part of.
8. Swydd-y-gre, <i>alias</i> Ugree, <i>alias</i> Treyllan.	Church, Heyop, Llanbister, Cefn-pawl, Bugaildu, Craigbedda, <i>alias</i> Craigguddwr, Cwmllechwedd, Carreg, Llananno, Llanbadarn fynydd, Pennant, Bugaildu, Madwalled, Golon, Bronllys, Treyllan in Llanddewi.
9. Uwchcoed.	Uwchcoed in Nantmel, Vaynor, Gasteddin fawr, Coedglasson, Tu Sant Harmon.
10. Cwmduddwr.	Dyffryn Gwy, Dyffryn Elan.
11. Rhayader.	Rhayader borough, Nantmel, Maesgwyn, Gwasteddin fawr, Vaynor, Coedglasson.
12. Iscoed, <i>alias</i> Iscoed Sant Harmon.	

It does not appear, from existing documents, that the crown in remote periods invariably observed the custom of appointing deputies, or stewards, for the purpose of collecting and receiving the rents and emoluments of this lordship. These rents, however, were faithfully paid into the royal treasury, and regularly accounted for to the king by his ministers. For though Sir John Doddridge, in his ancient history of the Principality of Wales, asserts that no charter or document can be found, whereby the revenues of the Principality were conferred upon the Lady, afterwards Queen, Elizabeth; yet in her reign, as well as in the reigns of her predecessors, the receivers, or, as they are termed, the ministers of the crown, appear to have accounted for the produce and profits of the different manors within this lordship, or paramount manor. And in the parliamentary survey made in the year 1649, which is deposited amongst the records of the Augmentation Office, they are completely and particularly specified.

In the sixth year of the reign of the unfortunate King Charles I., we find this extensive lordship granted (*inter alia*) to Charles Harbord, William Scriven, and Philip Oden, in fee. This triumvirate, in the following year, transferred, or sold, their interest to Sir William and Sir George Whitmore, who exercised their authority with all the rigour and rapacity of farmers-general. Neither this disgraceful act of venality, nor the consequent abuse of power, incurred the animadversion of the negligent ministers of those days. But so intolerable was the oppression practised upon the inhabitants, that they were induced to resort to a most extraordinary expedient for liberating themselves from lawless extortion and tyranny. Having by voluntary subscriptions among themselves collected a sum of money amounting to £741 12s.—great riches in those days—they made a loyal tender of it to the king, accompanied with a detail of their grievances, and also a humble petition, that the crown would be graciously pleased to re-purchase with this money the said lordship or manor paramount of Moelynaidd, “that they might (to use their own language) become again the tenants of the Kings of England.” This singular transaction, proving at once the existing poverty of the royal exchequer, and that the administration of Charles was not that arbitrary thing which some historians represent it to have been, took place in the ninth year of the same reign. The receipt for the said sum is expressed in the following words, viz.:—

“28th day of August, in the ninth year of the reign of King Charles I., paid by the tenants of Gladestry, Moelynaidd, and others, the sum of £741 12s., who themselves of their own free will have brought and given to the lord the king, with the intention that the same lord the king should re-assume the said lordships, of late alienated, for a royal estate, and that they themselves might continue tenants of the Kings of England, as they formerly had been, by the hands of Charles Price, Gent., collector thereof.”

In consequence of the payment of this sum, the king re-purchased the said lordship of those to whom he had

lately sold, and a confirmation of their ancient rights and liberties was granted to the inhabitants in return; and this lordship, thus re-purchased, was secured by letters patent issued under the great seal of England, together with his royal assurance that this confirmed grant should never again be revoked, but suffered to descend undiminished to their latest posterity; and this lordship, thus re-purchased, seems to have ever since continued to constitute a part of the crown revenue.

Notwithstanding this transaction, so honourable in all respects, as well to the king as to his tenants the inhabitants of Cantref Moelynaidd, yet we find, in no long time after, the principles of his ministers to have been so depraved as to listen to a petition of Thomas Harley, Esq., for a lease to be granted to him of a considerable part of these premises, and, among other things, of the cottages built thereon, together with the liberty of inclosing, and adding four acres of the wastes to each cottage. The inhabitants, taking alarm at this apparent violation of their late contract with the king, and apprehending that such a lease, if carried into effect, would eventually render void and useless the reinstatement of themselves and their posterity within the pale of the royal tenantry, lost no time in opposing the execution of this design, dispersed copies of the king's confirmation of their rights and liberties, and presented a strong petition to his majesty, reminding him of his sacred promise never again to alienate this his royal patrimony, so recently re-purchased for him with the money of his tenants, representing the great detriment and damage that would result to them from the operation of such a lease, if granted, whilst no additional benefit would be received by himself, and concluding with a humble prayer that no such lease be granted, but that they might be suffered to remain in the unmolested possession and enjoyment of their ancient rights and privileges.

The privy council were staggered at the firmness manifested by the petitioners; and, in order to gain time, proposed that each party should be heard in support of

their respective pretensions. On the part of Mr. Harley, it was urged that the royal revenue would be more easily collected, and more punctually received, by the responsibility of one person than of many; that these cottagers, having four acres of land annexed in addition to each cottage, would thereby acquire a stake in the country, and consequently become more peaceable, industrious, and loyal; that the allegations of the petitioners were more specious than solid, and rather the effect of envy at his prosperity than a mark of affection to their sovereign, bringing to his mind the well known fable of the fox and the grapes; that frequent abuses of the royal wastes had been committed, many inclosures made, and houses built, which were afterwards alienated and sold to the great benefit of individuals; and that, finally, it savoured of high presumption in tenants of the crown to dictate to their lord and sovereign the manner how he should dispose of his property.

To these arguments the petitioners replied, that having with a large sum of money liberated themselves from the tyranny of the Whitmores, they little expected to be so soon re-plunged into a similar state of oppression by the Harleys; that the alleged benefit of the cottagers was a mere pretext made for the purpose of disguising the ambitious designs of the aspiring house of Brampton Bryan, which, by the powers delegated by this lease, would convert the said premises into a source of its own private emolument, enlarge them to an indefinite extent, and thereby gain such an ascendancy in the county as would control and domineer over its native inhabitants; that if trespasses had been committed on the royal wastes, they were done without their knowledge or connivance, and that they alone were sufferers by such encroachments; that the abuse of a privilege, enjoyed for centuries, and repeatedly and solemnly confirmed, was no argument for its abolition; that their ancestors, ever since the accession of their noble Lord of Moelynaidd to the regal sceptre of this kingdom, in whose just cause they profusely shed their blood in the field of Mortimer's

Cross, had been admitted to the honour of being the tenants of all its sovereigns, successively, which honour they, their descendents, had by no act of their own forfeited, but which, withdrawn from them in this reign by the pecuniary exigence of their lord for a short space of time, they had re-purchased of the alienators for the use of his majesty, and received a solemn confirmation of the grant, secured by letters patent under his great seal, together with his royal assurance that this grant of their ancient rights and privileges should never again be revoked, but suffered to descend unimpaired to their latest posterity; and that, finally, time, which never fails to develope the hidden motives and principles of human conduct, would demonstrate to the world who of the two contending parties, themselves or their competitors, best deserved the marks of the royal favour and patronage.

The issue of this contest proved the final prevalence and triumph of truth and justice over falsehood and oppression. The ministers of those days, though equally faithless to their king and country, dared not violate a privilege so long enjoyed, so honourably recovered, and so recently and solemnly ratified and confirmed by his majesty. The dispute terminated in favour of the petitioners, whose challenge, in the close of their reply, subsequent events proved to have been dictated by a spirit truly prophetic. For the inhabitants of this county, when the great rebellion broke out, associated in support of the royal cause, presented their liege lord with a sum of money, and even detached a body of infantry to relieve the city of Hereford, when besieged by Sir William Waller; whilst the whole house of Brampton Bryan espoused the side of the Parliament, and strenuously exerted all its power and influence to promote and carry into effect the arbitrary and illegal proceedings of the Commonwealth, by depressing the king's friends, confiscating their estates, and sequestering their livings.

In the twelfth year of King Charles I., (1637,) the Earl of Pembroke and Montgomery was appointed steward in and over the paramount manor, or lordship, of Cantref

Moelynaidd. In the time of the Commonwealth of England, this situation was conferred upon its strenuous partizan, Robert Harley, Esq., or Sir Robert Harley, Knight, whose conduct in it was marked by many instances of extortion, violence and oppression, exercised upon the royalists. The same gentleman also held the trust at the era of the restoration of the royal family. From this period to the present time, various grants of this appointment appear to have been made in succession, by letters patent under the great seal of the exchequer, to noblemen and gentlemen of rank and influence. The following is a catalogue of the names of the stewards, and of the dates of their appointments:—

Stewards of Cantref Moelynaidd.

Names.	Dates of Appointment.	
	AN. REG.	A. D.
Earl of Pembroke and Montgomery ..	12 Charles I.	1637.
Sir Robert Harley, Knight	11 Charles II. ..	1671.
Sir Henry Osborne, Knight.....	24 Charles II. ..	December 19, 1673.
Charles Lord Herbert	33 Charles II. ..	October 9, 1681
Marquis of Powis.....	1 James II.	September 1, 1682.
Sir Rowland Gwynne, Knight	4 James II.	April 6, 1688.
Robert Harley, Esq.....	2 William III...	November 26, 1691
Robert Harley, Esq.....	4 William III...	June 19, 1701.
Robert Harley, Esq.....	1 Anne	1702.
Thomas Lord Coningsby	1 George I.	December 7, 1714.
Duke of Chandos.....	6 George I.	February 4, 1721.
Henry Lewis, Esq.	20 George II.....	June 30, 1746.
Henry Lewis, Esq.	1 George III. ..	April 21, 1761.
Edward, Earl of Oxford.....	7 George III. ..	February 8, 1768.
Edward, Earl of Oxford, nephew of } the preceding	George III. ..	

Among the customs of this paramount manor, or lordship, the steward has power to hold a court baron every three weeks, and pleas to the amount of £1 19s. 11d., the same to be determined by a jury of six men.

The wages, or fee, accompanying the appointment of steward, is £6 13s. 4d., in addition to which the Earl of Oxford received, by a dormant warrant from the treasury, the sum of £100 per annum. The duties required of the several stewards in succession seem not to have been varied. Independent of his wages, or fee, the steward is entitled, under his patent, to all fees arising from and out of the different courts, which are numerous, but

which are seldom or ever holden, except for the purpose of electing and swearing in burgesses or voters for the borough, though, for the better preservation of the rights of the crown, as well as of the privileges of the inhabitants, they are required to be holden frequently.

The grant also confers upon the steward "free and several fisheries, as well as the privilege of hawking, hunting," &c., within the different districts of which Cantref Moelynaidd is composed, with full power to depute and to give liberty to others so to do. In the appointment, however, a special reservation seems always to have been made by the crown to itself, "of all the amerciaments, fines, issues, and other profits arising from all courts leet, courts baron, and courts of record, holden within the same." And these the steward is not only expressly directed to account for to the crown, but "from time to time render a good and faithful account thereof, in such manner and form as other stewards, or keepers, of the king's courts of right, and by the laws and statutes of the kingdom, and by the course and custom of the exchequer, ought and are bound to do." "And shall make and deliver to the mayors, bailiffs, and other officers of the said manors, true and perfect schedules, or extracts, of all such fines, issues, and amerciaments, and other profits, of the said several courts, respectively, at fit and convenient times in every year, that they may the better collect and answer the same."

He is also directed that he "shall cause to be delivered, yearly, duplicates of the said schedules, or extracts, upon parchment, under his hand, to the auditor of South Wales for the time being, before he holds his audit for the county, so that the said mayors, bailiffs, and other officers, may be charged therewith upon their accounts."

With respect to the grants which have been made of the privileges of these manors, or lordships, in the year 1753, May 30th, the Earl of Oxford obtained a lease from the crown to extend the term of a former one, then in existence, for twenty years from the 6th of April, 1764.

By this lease (*inter alia*) all mines and minerals, of

what kind soever, found, or to be found, dug, acquired, or recovered in any place within the lordship of Cantref Moelynaidd, in the county of Radnor, as well opened as to be opened, or left and not occupied, or at any time heretofore used, were granted to his lordship, with full and free power to open the soil, and carry away any metals or minerals found therein, together with all privileges whatsoever to the said mines belonging, excepting and reserving out of the said grant to the crown all royal mines whatsoever.

The same letters patent also conveyed to him all and all manner of heriots, yearly, from time to time happening or renewing, within the several manors of Glandestre, Presthend, Rhoslllyn, Cnwclâs, Cwmdauddwr, Iscoed, Swydd-rhiwarallt, Uwchcoed, Rhayader, Knighton, Swydd-y-Grè, and Swyd-wynogion, or within any of them, with their appurtenances, being parcel of the lordship of Cantref Moelynaidd, in the said county of Radnor; rendering a tenth part of all the clear yearly profits of the said mines and minerals; such profits to be accounted for upon oath, twice in every year, before the auditor of South Wales, and paid into the hands of the receiver-general of the crown. And with respect to the heriots, it was ordained that every seventh year a particular account of the profits should be delivered unto the auditor of South Wales.

In the year 1784 the property reverted to the crown, and was again granted to the brother of the former lessee, the Reverend John Harley, D.D., Dean of Windsor, and afterwards Bishop of Hereford. This lease expired in the year 1815, and was renewed with his widow.

In the reign of George II., (2nd November, 1758,) a lease of a very different and singular description was granted, for thirty-one years, to Richard Austin, Esq., (*inter alia*,) of the soil and ground of all wastes and waste lands, commons and common of pasture, situated, lying and being in, or belonging to, the several manors, parishes, townships and places, being parcels of, or dependent on, the lordship of Cantref Moelynaidd, in the

county of Radnor, that is to say, in Llanddew-ystradennau, Llanbister, Bugaildu, Heyop, Llanbadarn-fynydd, and Llananno, within the manor of Y Gre Treyllan; in Llanddewi, Llanfihangel, Rhyd Ieithon, Llangunllo above, Llangunllo below, Whitton, Pilleth, and Treyrllan in Llandegla, within the manor of Rhiwarallt; the township and liberties of the boroughs of Knighton and Rhayader, Glandestre, Gwyddel, Gwainwen, Hencoed, and Colfâ, within the manor of Gladestre and Colfâ; Llanhir, within the manor of Iscoed; Sant-Harmon, within the manor of Uwchcoed; Cwmdauddwr, within the manor of Cwmdauddwr; and in Nantmel, within the manor of Rhosllyn, or Rissuli; together with all cottages, buildings, barns, stables, out-houses and edifices, and all yards, gardens, orchards, fields and inclosures whatsoever, which are or have been encroached, built, taken or inclosed from the said wastes, waste lands and commons aforesaid; and all waifs, estrays, goods and chattels of felons, and fugitive felons of themselves, condemned persons, and persons put in exigent; and all hunting, hawking, fishing, fowling, and all other royalties, privileges, pre-eminences, profits, commodities, advantages, hereditaments belonging thereto; excepting and reserving to the crown all manors, messuages, lands, rents, royalties, courts, courts baron, courts leet, fines, heriots, and all other hereditaments, which had heretofore been granted to any person or persons upon leases, letters patent, grants, term and terms of years, estate and interest therein, and were then subsisting and unexpired; rendering and paying a third part of the yearly profits, to be accounted for on the oath of the lessee, or his steward, before the auditor of South Wales, at the feast of St. Michael the Archangel, or within twenty days afterwards, and paid at, or into the receipt of, the exchequer at Westminster, or into the hands of the bailiff or receiver of the crown, at the same period of the year, or within sixty days then next following.

It might easily have been foreseen by all but venal and corrupt ministers, that the execution of a lease of this arbitrary nature, which tended to reduce the in-

habitants to a state of subjection not very different from that which they endured under the dominion of the Lords Marchers, and laid a foundation for numberless impositions and oppressions, would have excited the strenuous opposition of a people tenacious of their rights, and inheriting the spirit of their ancestors. Accordingly, such was the effect it produced. An alarm was immediately spread over the whole county; copies of the grant, confirmed by King Charles I., were circulated; committees formed, and subscriptions collected, for the purpose of supporting a legal and constitutional resistance to a measure fraught with ruin and injustice. The lessee was terrified at the attitude which the county assumed; and having calculated that the trouble and expense of enforcing the concessions of the royal grant would far exceed the profits and emoluments likely to result from its execution, suffered it to lie dormant, and never once dared to act upon it; and the lease having expired in due course of time, has not since been renewed.

To the paramount manor, or lordship, of Cantref Moelynaidd, a peculiar privilege is annexed. It confers on its steward the power of holding those courts, or rather the borough courts within its jurisdiction, for the purpose of nominating burgesses, who thus become qualified to vote for a representative in Parliament for the borough of New Radnor. Nor are these courts ever holden but for this purpose. New Radnor being the shire town, is entitled to return one burgess to Parliament, in conjunction with the contributory boroughs of Knighton, Cnwclâs, Cefn-y-lls, and Rhayader. These four last exist as boroughs by prescription. The boroughs of Pain's Castle and Presteigne form a part of the manor of Cantref Moelynaidd; but the privilege of holding courts within these several places, for qualifying their inhabitants with the right of voting, is not extended to them, and in the year 1690 their claims were disallowed by the House. The manner of nominating burgesses, and qualifying them for voting for a representative in Parliament, is as follows:—

In the borough of New Radnor, which is considered as the parent borough, the burgesses are elected by a majority of the bailiff, aldermen, and twenty-five capital burgesses of the borough; and the number is not otherwise limited than that the persons so elected must be inhabitants within the borough at the time of such election, but their removal afterwards does not deprive them of their elective franchise. In the contributory boroughs of Rhayader, Knighton, and Cnwclâs, which three are within the manor of Cantref Moelynaidd, and of Cefn-y-llys, which is private property, the burgesses, when regularly elected, are chosen in the following manner:—

By prescription, courts leet are occasionally holden by the steward of Cantref Moelynaidd, or by his deputy steward, presiding over these boroughs. At these courts the jury, who have been previously summoned, and who ought to be burgesses of such respective boroughs, are impannelled, and present the names of such persons, whether inhabitants or not, whom they think proper to select as fit and proper persons to be made burgesses. This presentment being accepted by the steward, the persons so presented are generally sworn in immediately, if they be present in court, but if not, at a subsequent court.

In the borough of Knighton there is an established prescription, that any two inhabitants, burgesses, who are present at the holding of the leet, may object to any person so presented. There is also another custom in this borough. The eldest son of a deceased burgess has a right to claim of the steward to be admitted and sworn in a burgess, on the payment of one shilling, which privilege is stated, in the customs of this borough, as delivered to Sir Robert Harley, Knight, steward of Cantref Moelynaidd in the reign of King Charles II. (1662.)

Besides the manor paramount, or lordship of Cantref Moelynaidd, there is included in this county another superior and respectable lordship, called Elfael, which claims to itself the two remaining hundreds, viz., Pain's

Castle and Colwyn. These form a large tract of territory, distinguished to this day by the appellation of Upper and Lower Elfael. Agreeably to the law of gavelkind, this territory was divided and subdivided among the descendants of the *reguli*, or Lords of Fferllys and Moelynaidd, till the era of the Norman conquest, which gave a total alteration to the line of succession, not only of every cantref in Wales, but even of every considerable estate in England. Gilbert de Newmarche, having subdued Brecknockshire, was inflamed with the usual ambition of conquerors. He turned his arms against Cadwgan, the son of Ellistane Glodrydd, and lord of the whole of Radnorshire, wrested from him Cantref Muallt, which his father had taken from Bleddyn ab Meynarch, and extended his usurpations across the river Wye to Elfael, uniting a considerable part of that cantref to his lordship of Brecknock. After his decease, this became the portion of his daughter and only heiress Sybil, who was married to Milo, Earl of Hereford. This nobleman bestowed it on his daughter Bertha, married to Philip de Braos, who, in right of his wife, became Lord of Brecknock, in the reign of Stephen, King of England. One of his descendants, viz., William de Braos, was at the same time possessed of the several lordships of Brecknock, Buallt, Abergavenny, Elfael, Huntington, Radnor, Knighton, &c., whose daughter Maud, married to Roger de Mortimer, carried all the Radnorshire property to the family of the house of Wigmore, in which it remained until it devolved by marriage to the house of York, and afterwards to the crown.

(*To be continued.*)

OFFA'S DYKE, IN THE NEIGHBOURHOOD OF KNIGHTON.

GREAT service has been rendered to the student of our ancient history by the papers which have lately appeared in the *Archæologia Cambrensis*, exhibiting the records which are extant in connection with Offa's Dyke. This grand international barrier acquires a double value from the historic light which surrounds it, and on this account it must ever be a chief favourite with all fanciers of old earth-works.

There is indeed a charm in the very mystery of our Grimsdykes and Wansdykes; and, as the antiquarian is half a poet, these monuments of the unknown have a power over him, and while tracing their course he seems treading the land of faëry. But the main business of the antiquarian is with history, and to historical inquiries the Grimsdykes and Wansdyke are dumb! Or, if not absolutely dumb, it needs all the amateur ingenuity of Dr. Guest, mixed with such resolute interrogation as he only knows how to address, to subdue their taciturnity. And who shall say that the history so attained is established, that it is secure against the pretensions of some more plausible explanation that may yet be in store for us?

On the other hand, the great line of earth-wall, which runs from north to south between England and Wales, is connected with a celebrated historical name, and that not by the breath of tradition alone, but by the testimony of several writers, and among them one almost contemporary. Asser, as is well known, says, that "Offa made a rampart between Mercia and Britannia, which stretched *de mari usque ad mare*." There, then, is the text of history, and here, stretching its silent length from sea to sea through a series of counties, is the very *vallum* of Offa. Here are the two parts, the one over against the other, the record and the relic, and of these the wholeness and completeness of historic evidence is compounded.

Besides Asser, there are two Latin historians of later date who affirm that this great barrier was the work of

Offa. They are not indeed to be ranked with Asser for the value of their evidence, inasmuch as they are not only of later date, but also probably indebted to him for the preservation of the record which they transmit. The former, Simeon of Durham, adds no new feature; and the latter, Higden, enlarges his statement only by topographical remarks.

The authority of the two "Bruts," quoted on p. 152, stands on very different grounds. The scholar who would critically investigate these British Chronicles, and tell us the date at which each part was written, would, as already observed, p. 154, qualify them to give their evidence in the court of history. But whether these latter be genuine history, or only an early embodiment of tradition in a historical form, these, with the unquestioned authority of Asser, set the origin of the dyke on a sure basis, and render us independent of the dim light of local tradition. Nevertheless, tradition has a charm of its own which always makes it welcome as an illustration and ornament, even where it is not wanted as a support. Near the dyke I asked a countryman how far it extended, and his answer was the echo of the words of Asser,—“From sea to sea, and it divides England from Wales.” This happened between Knighton and Presteigne. The natives of this part call it “Heyve Deyttch,” or “Have Deytch,” or sometimes, as it were, “Hof Deytch,” all which I suppose to be a corruption of its historical designation, “Offa’s Dyke.” But an inhabitant of Knighton, with whom I conversed on the subject, is of a different opinion, and conceives it to mean the “Half Ditch,” *i.e.*, the ditch that *halves*, or divides, the countries. I do not suppose that many readers will adopt my friend’s etymology.

But a faulty etymology is not the worst that we have here to complain of. This fine old national, bi-national, monument has just suffered a tremendous breach in the neighbourhood of Knighton. About two miles out of this town, on the Presteigne road, the dyke runs over a hill-top, which is called “the Ross,” and which has been hitherto uncultivated. Under the Inclosure Act this

spot has now been sold to men of the spade, and two brothers, who have each purchased a parcel containing a piece of the dyke, have set to work to level this obstacle, and they have already made the site of it as smooth as a garden-bed for a space of many hundred feet along the hill-slope. "*We are ridding of it down, Sir.*" "Why do you destroy the old dyke that has stood so many centuries?" "*Oh! to make ground of it, Sir; 'tis no use as it is.*" "Well, they that come after us won't thank you for what you are doing." "*I suppose they won't, Sir; but it cost we a good deal of money, and we must make the most on it.*" "How much did it cost you?" "*I give near eleven pounds an acre for mine; and my brother, he give almost fourteen for his.*" It is grievous to see a noble monument like this left to chance for its preservation, and allowed to fall into the power of persons who are incapable of appreciating its value, or understanding its nature. Emerson reckons the educated class of this country at something like seventy thousand, meaning those who have first-rate education, and who form the high society of the land. If to these we add the second and third grades of education, what a mass of our population might we suppose who are equal to the appreciation of a national monument!

A *little* appreciation of the curiosity of the old relic, of the significance it assumes when seen in a poetical or historical light, would do much to preserve it from further obliteration. I was astonished to find how insensible the people of Knighton are, at least all that I had an opportunity of conversing with, as to whether the dyke is preserved, or demolished. The dialogue above reported shows what a small matter it turns upon, whether any given portion shall be levelled, or allowed to remain. In the case of those two purchasers, it is plain that a small subscription in Knighton, assisted by country gentlemen around, (to say nothing of aid from archæologists over the country at large,) might easily have raised the sum which would have sufficed to purchase that strip which fell into the hands of two spade-farmers, or even after it had become their property, to engage them to allow it to stand.

To look a little after this part of the dyke, and to take an interest in its preservation, naturally falls to the care of the people of Knighton, whose town is rendered celebrated by its being planted upon so remarkable a monument. This town exhibits marks of mental activity. It has lately been furnished with gas, and a new system of sewage, and a branch railroad has been debated. This is enough to prove that the material is not wanting, if only some leading persons would shape out of it a public opinion friendly to the old dyke, on whose course their town is strung, like a bead on the necklace of Time.

The antiquarian is sometimes suspicious of the modern spirit of progress, as if it were hostile to the objects he holds dear. The blind instruments of progress are indeed to be feared, as witness the spade-farmers; but progress as such is only another form of the intelligence which works in the antiquarian, and a form which is the antiquarian's natural ally.

The spirit of progress is never, if properly enlightened, unfriendly to antiquity. The past is the pedestal of the future; and progress, like the old poetic oak, needs to strike its roots as far downwards as it rears its head upwards. If you want a people really to cherish the love of their native place, and to improve and adorn it at some cost to themselves, fill their minds with the grandeur of its past history,—let them be made conscious of their identification with the centuries that are past, and then demand of their sympathies a future worthy of their ancestors. The appeal in our day is too often to the selfish and covetous parts of man's nature, and too rarely to the generous dispositions. Pecuniary benefits are promised if men will but improve. True, men desire nothing so much as to get money, and therefore this may be thought the most telling argument that could be urged. Yet, progress flags! Because, in proportion as men love money, they are slow to believe in distant anticipations, things *too good* to be true, and they decline to lay out a certainty for an uncertainty. Are tradesmen incapable of the more elevated motives, such as are engendered of the imaginative and æsthetical perceptions?

It is not to be believed for a moment! If the professional and educated portion of society in small towns would only be at the pains to stimulate these warmer and nobler sentiments, a public opinion might be created, which would lead to a general respect for ancient monuments, and ensure their preservation for the benefit and instruction of remote posterity.

That this venerable monument has already laid hold of the imaginations of the people, is clear from the use of its name in modern designations. At Knighton itself is a cottage built by a worthy landowner of modest rank, and by him named "Offa's Dyke Cottage." Then there is a kind of mutual benefit club, very widely ramified along the Marches, and even extended into foreign parts, which they call "Offa's Dyke Lodge." These names are of spontaneous growth. They have not sprung from the cultivated fancy of some book-learned resident, but are true signs of a native poetry, which ought to be cherished and enlightened.

It would be well if some learned society were to hold one of their meetings in this neighbourhood, and so kindle an interest in this fine old earth-work; they would, at the same time, reap for themselves an increase of their feeling for antiquity, and a store of the richest memories that romantic scenery can impart. No country is more calculated to give the refreshment which, in these days of super-civilisation, is occasionally needed to relieve the dry routine of existence.

The dyke passed through the upper end of Knighton, taking its unswerving course over the top of the hill, down the next slope, and so away for the opposite ridge, whose sides are wrapped in the shaggy mantle of Kingsley Wood. If it ever was carried up the steep face of this hill, the thickness of the plantation hides its vestiges. But the explorer who mounts this height, and recovers the trace in the low bank that edges along the brow of the slope towards the valley of the Teme, will be delighted, not only with the sense of a keener insight into the depths of antiquity, but likewise with one of the most cheering prospects of hill, vale, wood and stream

that can be discovered in our picturesque island. If he carries with him a geological eye, he will see a meaning in the peculiar curves, and hollows, and sinuosities of these old Silurian mountains, and his enjoyment will be enhanced accordingly.

Along this hill-side for a couple of miles the earth-work is not high, but it has an amplitude of expression, which saves it from confusion with the idea of cattle-fencing, or other industrial operation.

About four miles from Knighton the line comes into contact with the road leading from Knighton to Newtown, and there the dyke passes through a farm of the name of Garbett. It is here that the dyke assumes the largest elevation that I found anywhere in the neighbourhood of Knighton. Happily it has been adopted in the division of the fields, and, instead of being regarded as an encumbrance, is found serviceable as a fence, and productive of plenty of fire-wood along its planted ridge-top. Circumstances having thus favoured its preservation, it here seems to retain much of its original character, and appears in a form calculated to give a grand notion of what a work it must have been at the time of its first achievement.

There is likewise a part of the dyke, about a mile on the other side of Knighton, which has been adopted as a fence, and consequently well preserved. It is in the lap of the first hill that the dyke runs over in its southward course out of Knighton. At this part it presents an effect hardly less striking and expressive than that on Garbett Farm, but the elevation is less, and it is not maintained for an equal extent.

I was told that it is seen at its highest at a place called Burfield, but I did not find that place.

Returning now from the topography to the history of this far-stretching earth wall, though we find more information than is extant in connection with any similar work, we must yet expect a large *residuum* of unsatisfied curiosity. It is only in an incidental way that mention of this great work is introduced in Asser. His theme is the great King of Wessex and his progenitors; and it is

only because a custom of the West Saxon court was to be traced to an alliance with the court of Mercia, that the great potentate of the previous century is introduced, and with him his dyke, as the chief work by which his reign had been marked, and in which his personal energy stood recorded.

Simeon of Durham and Higden afford no additional information touching the contemporary circumstances of the raising of the dyke. The quotations from the "Welsh Chronicles" make an interesting addition, if only their authenticity can be relied on. They are contained in the latter pair of annals, quoted on p. 152 of last year's volume. The former pair contain nothing more than is implied in the bare tradition that the dyke was Offa's, if we except the assignment of dates. But the latter two enrich the history with the circumstance of the dyke having been once razed by the Welsh, and again made by Offa, eight years after, with a variation conceding a district large enough to become the seat of one of the Welsh tribes.

Now the language in which this is told seems to be of the fifteenth century, and we have no clue by which we can trace the course of this history downwards from the eighth, unless it be in that mysterious book which Walter, Archdeacon of Oxford, translated from the Latin.¹ No doubt there may have flowed in Wales a current of history that never came into contact with the Chronicles of England; but, on the other hand, it is quite possible that the origin of the "Welsh Chronicles" is comparatively recent, and that they were constructed partly on documentary evidence, and partly from the impressions and fleeting notions of the day in which they were originally composed, which was certainly later than Geoffrey of Monmouth, who died in the year 1154.

It is a demand upon our belief to represent Offa as having made two great dykes, especially when no traces remain between Wye and Severn; but it is perfectly natural to conceive that it might be soothing to Welsh

¹ See *Monumenta Historica Britannica*, pref. p. 95.

nationality to modify the act, which seemed to fix their bounds so imperatively, by a measure of concession on the part of the powerful Mercian.

The great and secure fact is this, that the dyke was a work of Offa, in the eighth century. This, however, should be considered as insufficient, as long as it may be in our power to add to our knowledge. It would be a good service if some Welsh scholar would undertake the critical investigation of the "Bruts," and inform us whether they do represent some independent and original sources of early history.

We may now give our historic inquiry another direction, and ask whether this old monument still divides Britain from Mercia, or, in the later and riper language of Saxon-dom, whether it still divides England and Wales? We may be somewhat astonished when first we learn that it does not! Great landmarks and lines of demarcation are apt to retain their use, and even to assimilate to themselves analogous functions to those which belonged to their primary intent. Thus, in our day, we have seen the Roman boundary of Trajan's Wall called back from old oblivion to stand arbiter between two nations whose names were unborn in history at the date of its construction. Happily the territory on either side *Clawdd Offa* is not likely to be the battle-field of conflicting races, and so our noble old earth-work stands the less chance of a resuscitated celebrity; but it may well provoke a moment's wonder, that an earth-work which once divided nations, should now have so little function as a boundary line; and that, so far from being the limit of the Principality, it hardly even divides counties, or properties, or parishes! This seems to be the case along the part of which this paper especially treats, viz., for a considerable distance north and south from Knighton. The fact is a startling one, but one which is to be explained from events of history. The conquests of Harold over the Welsh, in what is now Herefordshire and Radnorshire, had the effect of imposing the name of *England* on soil which lay within Offa's Dyke, and which had been *British* from the days of Offa to the time of Harold. He it

was who planted a colony of Saxons at New Radnor, far within the ancient boundary; and to him is due the name of *Kington*, which is said to denote a consequence of his victorious inroad, viz., that the place became a *villa regia* to his liege lord, King Edward the Confessor.

There may yet be found some historic notices which throw light on this dyke during the interval between Offa and Edward the Confessor. The original writings of this period are more generally known than they used to be, and we may hope that some fresh scintillations of historic light are yet in store to reward the diligent readers of them. We produce one or two such from the "Saxon Chronicles," A.D. 897:—

"Ðy ilcan gere forðferde Wulfrið cynges hors ðegn. Se was eac Wealh gefera."

That same year died Wulfrið, the king's master of the horse, who was eke Wealh gefera.

The last word is a rare and important one, and one about which a question might arise. A passage, which will anon be quoted from one of the documents of the "Codex Diplomaticus," justifies the conclusion that it means *the patroller-general of the Welsh Marches*. Now Wulfrið was Wealh gefera in the reign of the great Alfred, and it must be observed that Mercia had quite fallen under the supremacy of Wessex, and was hardly less under Alfred's government than his own ancestral dominions. If we imagine that *gefera* is mis-written for *gerefa*, it then becomes the *Welsh reeve*, or the functionary which, in later times, developed into the lord-lieutenant of the Marches. We are the less inclined to this, because it deprives us of what we half flatter ourselves we have caught in the Wealh gefera, viz., a glimpse into the practical use made of this and similar works of great extent.

Everybody who has thoughtfully contemplated these vast undertakings, must have felt a difficulty in determining their use and efficiency. They partake on the one hand of the character of a fence, on the other of a fortification, and yet it is difficult to suppose them to have been either the one or the other. For a mere fence against cattle, or a division of property, the work

is too considerable; as a fortification they are far too extensive to allow of the idea that the petty nations they divided were powerful enough to keep them manned. But if we suppose a patrol system, with stations of guard at certain intervals, and the whole under the direction of a chief officer of the king, the living machinery for turning those dykes to practical account is at once supplied. The fenced line then becomes to the nation just what the strand of the sea is,—a line too extensive to be kept bristling with spears, but one which needs to be kept jealously watched, lest the invader, or the plunderer, find entry unperceived. We know that our ancestors kept stations of guard on the sea-coast; and we have in the *Beowulf* a lively scene, where a coast-warden espies a ship making for his beat, and rides down to the water-side to meet and challenge the strangers, and demand the meaning of their landing on the territory of his master.

And we know that King Edward, the son and successor of Alfred the Great, did, in 918, establish a series of look-outs from where the Avon flows into the mouth of the Severn, so far as to the coast of Cornwall. He feared a landing of the Danes along that sea-board, and such were his precautions.

In like manner the King of Mercia was wont to keep patrols along the line of Offa's Dyke. Probably the Welsh Princes did the same on their side; but for the Mercian corps we can speak from evidence. In 855, Burgred, King of Mercia, gave some land to the monastery at Bloccan leah, (Blockley in Worcestershire,) and he freed the said property from certain wonted burthens. Among other charges to which this land is *not* to be subject, is mentioned "the feeding and refection of those men whom we call in Saxon, Walhfæreld." Now this word may be rendered, "the military company on the Welsh service," or "the *corps d'armée* on the foreign border." The same body seems to be spoken of in Saxon Chronicle, C., 1053:—

"Eac Wylsce menn geslogan mycelne dæl Ængliscas folces
ðæra weardmanna wið Wæstbyrig."

Eke Welsh men slew much deal of English folk of the *wardmen* towards Westbury.

This place is a short distance from the dyke on the English side, and surely the *wardmen* are the same as the *Walhfæreld*?

So here we seem to find the very body, or one of the companies of the very troop, over which, a little later, Wulfric had command, and in virtue of which he was styled "Wealh gefera." So much for the patrol; but the dyke must have had other guarantees for its complete efficiency.

No doubt there was a real analogy between the natural coast and the artificial boundary, and we may rightly borrow of the defence of the one, an illustration of the working of the other, as a boundary between the rights of nations. But if there is similarity, there is also great diversity. The one is part of the great economy of nature, with which political arrangements have nothing to do but to comply, the other is created by political or military circumstances. Hence the former admits not of debate, compromise, treaty, law; while the latter, as it cannot have entirely originated in force, so it cannot be supported and maintained without a mutually recognized international law.

Doubtless a treaty was made between the powers of Britannia and Mercia; the confines were there determined; the raising a dyke was there resolved on; the proportion of work which each of the contracting parties should supply was there settled; and a code of laws was made to be the basis of right and justice between the people who were severed by the dyke, but who nevertheless could not possibly avoid having occasionally some relations one with the other. What circumstances would be likely to give rise to such unavoidable relations, and how the international law would provide for each apprehended case, may be seen in a short body of laws printed in Thorpe's *Ancient Laws and Institutes of England*. The "Ordinance respecting the Dun-Sætas" is in fact a type of this sort of covenant-law. There we find that a

subject of the one side was not absolutely interdicted from travelling on the other side, only he must put himself under the care of an appointed guide on the side on which he was a foreigner. This officer had to receive the outlandish man at the brink of the territory, and bring him safe back thither again.

But supposing our traveller never returned, if he were slain while on the outland side of the dyke, the man who slew him would be guilty. An Englishman had no right to kill a Welshman whom he met on the English side, nor reversely, could a Welshman on his own soil kill one of the hated Saxons. There was a law in both countries for the subject of the other side; that law was equally balanced between the two nations, and placed the Englishman on the Welsh side on the same footing as a Welshman on the English side. In both cases a man was under disadvantages on foreign soil, but there was no difference between Englishman and Welshman. If a Welshman were slain while in England, his slayer would be condemned to pay *half* of the legal value of the slain man; so reversely, the Englishman slain on Welsh soil would be assessed at half his legal value.

Now, with a code of this kind, the dyke assumes a very dignified character. It has a moral atmosphere about it; it is guarded not merely by spears, but by fears of a more motley and varied kind,—apprehensions touching more or less all the circumstances of life and property, from which spring habits, and at last the sense, of right and international justice.

If an army crossed this treaty-ratified earth-work, it was a hostile invasion—a *casus belli*. In Saxon it was called *hergian*—to ravage. Thus in 1052 (Chronicle D.) we read:—

“On þam ilcan gere hergode Griffin se Wylisca cing on Herefordscire þæt he com swyþe neah to Leomynstre.”

On that same year ravaged Griffin the Welsh King in Herefordshire, till he came very near to Leominster.”

In such a notice as this, it is plain that the line of the dyke is the bounds whose violation is tacitly implied.

Before concluding, one question deserves a thought.

What manner of language do the natives talk? All along this line the Welsh must have given place to the English within a comparatively recent period. It might be expected that relics of their ancient language would be found here and there imbedded in the phraseology of that which they have so lately adopted; but if any philologist should be led by such an anticipation to seek for Celtic remains in the English spoken along the eastern side of Radnorshire, and on the western side of Herefordshire, we cannot promise him a great harvest for his labour. The striking feature is, how purely and grammatically they talk—very much better than in those parts where the English has been longer planted. This may be accounted for, and therefore it can hardly be called surprising; but it is calculated to arrest the attention of anyone who has an ear for the dialect of the country he passes through. A parallel case is found in Cornwall, the pure un-Celtic English of which county has created some little wonder. It is rare to meet one of the old British words there; an example, however, may be given—they call a cave *hugo*, i.e., *ogof*.

So in the neighbourhood of Knighton, a stray word may be detected. The famous old camp which is known as “Caractacus’s camp,” is here called by the country folk the “Gar ditches,” or “Garn ditches,” seemingly a corruption of *caer*, *gaer*; *cairn*, *gairn*. The same *gar* appears in the name of the farm “Garbett,” of which mention was made above. This compound may have meant the *clearance*, or *improvement*, (*betan*, Saxon, to improve,) along the old *war-work* the Gar, or Caer. But it is for Welsh scholars to say whether this derivation may be admitted.

Since writing the above, I discover that there is by Aynho, on the confines of Northamptonshire and Oxfordshire, an extensive earth-work, of which one part is called *Avesditch*, and the other *Wattlebank*, on the Ordnance Survey. These names have a strange air of affinity with the *Have Deitch* and its associate *Wat’s Dyke*. If there is here something more than coincidence, it may be asked, does the prefix *Ave* or *Have* really contain the remains

of the name of Offa? Yet it would be hard to think that in his time the boundary of Mercia could pass anywhere near Aynho.

This and every other fact from which there is the least prospect of eliciting a spark of new light on the history of this old work seems worthy of contemplation, and I would express a hope that, the subject of Offa's Dyke being now set in motion, we shall, before we pause, succeed in getting every scrap of material for its elucidation that is within our reach.

J. EARLE.

Oriel College, Oxford.

[We have no doubt that members will agree with Professor Earle and ourselves in wishing that the authenticity of the "Bruts" should be fully inquired into by some good Welsh scholar. It is not every antiquary who is qualified for this task. A mere knowledge of the Welsh language, and of its literature, ancient as well as modern, will not suffice: "Bardic" theory and enthusiasm would be utterly out of place, as tending to obfuscate the judgment, and warp the inquiry: an extensive knowledge of other related languages—of mediæval history and literature—the familiar use of MSS. and the secrets of palæographical research,—all these are required to be united in the mind of the archæologist who would try to settle, once for all, the doubtful authenticity of Welsh MSS. Such an antiquary may be found within the ranks of our own Association; and we have no hesitation in pointing out the learned author of the *New Cambrian Biography*, and of the *Cornish Grammar and Dictionary*, as one to whom the Association might look with confidence for the accomplishment of this difficult task. We have little doubt but that our members in Dublin would willingly aid in this research, which is so closely allied to what they are busily engaged in; and from Brittany we know that we can count on the most valuable co-operation of other archæologists connected with our Body. The good work should not be delayed; on the contrary, it is worthy of being carried on promptly and energetically.

From personal knowledge of Knighton and its neighbouring hills, we are able fully to sympathize with Professor Earle, and to regret that no gentleman in that neighbourhood should have interfered to preserve the dyke from agricultural dilapidation. Had our excellent friend Mr. Rogers, of Stanage, been alive,—he who so warmly aided in the formation of our Society,—he would, no doubt, have used his best efforts to protect this thoroughly national monument. We really think that the gentlemen of Knighton are bound to take steps for the remedying of this evil of obliteration, as far as may still be possible, and to prevent the recurrence of such barbarism in future.

And yet what would Professor Earle have said, had he been with us at Welshpool, and had witnessed there, in Lymore Park, within the domains of our noble President, the destruction of another portion of the dyke actually going on,—without his lordship's orders it is true, but under the direction of one of his own farm bailiffs! We hope, though we have heard nothing further about it, that the portion which was destroyed in Lymore Park has been built up again; for nothing could have been more easy,—nothing more appropriate.

And, even while we write, we know that another ancient earth-work, near Welshpool, noticed by one of our correspondents in the last Number of the *Archæologia Cambrensis*, is threatened with destruction, *because the tenant wishes it, and the landlord does not refuse*. Will this indifference towards the preservation of national antiquities ever cease? or is it some law of nature that, even among the upper and more enlightened classes, contempt of the past should be supposed compatible with the desire of good for the present, and aspirations after better things for the future? Are the wants, the wishes, the necessities, of the days in which we live so overpowering, that no consideration, no preservation, can be awarded to the records of the past? Many amateur archæologists think that, if they show some regard for the *architectural* remains of the middle ages, they have done all that can be fairly required of them: but architecture forms only *one* section of archæology; there are many others equally worthy of research; and, among them, few more so than the earth-works, military or civil, of early national epochs. To destroy such monuments, or to allow them to be destroyed by ignorant agents and tenants, shows simply that the owners of such monuments think them unworthy of notice,—that is to say, do not understand their value. But a future age—as in France this nineteenth century, following the sanguinary close of the eighteenth—may show landed proprietors, and even tenants, that those times are safest when national antiquities are duly respected as the exponents of former national honour. At all events, the historical capabilities of any given age may be fairly estimated by the intelligence it shows in appreciating the historical monuments of those which have preceded it; and whether in stone, in brass, in parchment, or in earth, by preserving and studying all national monuments.

The old Mamelukes,—those real aristocrats of North-Eastern Africa,—did not respect the sculptured walls of the Egyptian monuments;—they were a very grand and noble set of men, and lived right royally;—but they have disappeared from the face of the earth; and the monuments—not only the Pyramids, but the ancient earth-works along the Nile—remain, and their accusing voice is justified by the verdict of all civilized Europe.—ED. ARCH. CAMB.]

Cambridge Archaeological Association,
1856.

STATEMENT OF RECEIPTS AND EXPENDITURE.

Receipts.			Expenditure.		
£	s.	d.	£	s.	d.
Balance on 1st January, 1856...	45	9 6½	By Printing.....	144	1 7
Subscriptions, from 1st January, 1856, to 15th January, 1857..	233	10 0	„ Engraving, &c.....	87	12 9
Collected at Llandeilo Meeting..	9	0 2	„ Postages	4	0 7
			„ Commission on Orders	0	11 0
			„ Expenses at Llandeilo Meeting	23	0 10
			„ Sundry Bills	8	5 10½
			„ Balance in Treasurer's hands on 15th January, 1857...	20	7 1
£287	19	8½	£287	19	8½

THOMAS OWEN MORGAN, *Treasurer.*

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

THE Annual Meeting of the Association will commence on Monday, 17th August next, at Monmouth, and will continue during that week. Further particulars of the preliminaries of the Meeting will be given in the next Number of the *Archæologia Cambrensis*. Members wishing to communicate Papers on that occasion are requested to give early information of their intentions to the General Secretaries.

CORRESPONDENCE.

TEMPLAR'S CHURCHES.

To the Editor of the Archæologia Cambrensis.

SIR,—It is stated by a French antiquary (M. de Fréminville) that, in all the churches built by the Templars in Brittany, we find that the structure consists of a nave without aisles. He mentions indeed one solitary exception—the church of Loctudy, in Finisterre, which has two aisles, *i.e.*, apparently two equal bodies, as in the case of so many parish churches in North Wales. Now, although no great importance can be attached to M. de Fréminville's theories, or conjectures, there is no doubt but that he was a careful and laborious examiner, and we may implicitly believe his stated facts, however we may smile at some of his fancies and explanations of difficulties. We are not therefore inclined to follow him in his speculations, that in this practice of the Templars exists the symbol of some secret mystery, especially as a much more natural solution might be suggested for the peculiarity; but I have brought the circumstance to the notice of your readers, in the hope that those who are better acquainted with the remains of the Templar's churches than I am, will kindly state, through the columns of the *Archæologia Cambrensis*, whether the peculiarity pointed out by M. de Fréminville is corroborated by similar remains in the rest of France, and other countries, where the vestiges of those ecclesiastical warriors most abound.—I remain, &c.,

A MEMBER.

CONSECRATED WELLS.

To the Editor of the Archæologia Cambrensis.

SIR,—Throughout the Principality are to be found wells, not only formally consecrated to some tutelary saint, but looked upon with great reverence by the peasantry. Some of them have a high reputation for healing particular diseases; some of them (a less amiable character) of cursing wells, which are invaluable in assisting the malevolent and revengeful in gratifying the worst of passions. There are others also very useful to the local man of mystery, who undertakes to reveal the malefactor with undeviating certainty. It would be well worth while to secure a correct list of such wells, noticing especially whether they are near, or in any way associated with, any religious edifice, the names of the guardian saints, the various characters with which they are endowed. The plan could be easily carried into effect by the zealous co-operation of our clergy, who might be supplied with a list of the necessary questions. I think that the deeper we inquire into this subject, which has hitherto attracted little attention, it might, on further investigation, throw light on the question of fountain worship, almost universally practised by the earliest Celts. In other districts there is no doubt but that the earliest missionaries, by consecrating these wells to some more orthodox protectors, have thus transferred the allegiance of the half-converted Celt to a truer faith. If this can be shown to be the case with our own fountains, the superstitions still attached to them will not be so much the remains of monkish teaching as of Celtic paganism.—I remain, &c.,

TYRO ARCHÆOLOGICUS.

PEMBROKESHIRE HERALDRY.

To the Editor of the Archæologia Cambrensis.

SIR,—In the *History of St. David's* I observe an *erratum* inserted, stating that the coat given as that of Picton belongs to the Roche family. The arms of Picton are given by Lewys Dwnn, as—*gu.* 3 salmons in pale naiant *arg.* Edmondson indeed gives another and very different coat, and this has probably misled the learned authors of the *History*. The heraldic difference between roach, salmon, pike, (for one of our highest authorities gives three pikes to the Picton, which is probably the true bearing, as punning on the name,) are so very trifling, that probably the roach may have been mistaken for a salmon, or pike. The arms of Roche are, however, so similar, that it would be difficult to decide to which family the coat is to be ascribed.

At page 136, however, we find a coat described as that of the Perrots, with certain inaccuracies. The Perrots of Pembrokeshire and Oxfordshire bore—*gu.* 3 pears pendent *or*, on a chief *arg.* a *demi* lion rampant issuing. The Perrots of Kent bore—ermine on a bend, *gu.* 3 escallops *or*. The Perrots of Herefordshire, a later branch,

entitled, I believe, to a bar sinister, had for their arms—quarterly, per fess dancetté, *or* and *az.*

None of them bore the coat given in the *History of St. David's*, viz., *az.* 3 pears pendant *arg.*, out of a chief of the second a lion rampant of the field.

The proper tinctures are those given above, and may be seen in St. Mary's Church, Tenby.—I remain, &c., E. L. B.

WYNNE OF MELAI PEDIGREE.

To the Editor of the Archæologia Cambrensis.

SIR,—Can you, or any of your correspondents learned in Denbighshire genealogy, assign to the person below described his right place in the pedigree of Wynne of Melai? The “Heraldic Visitations of Wales” do not assist me, neither do the MSS. in the British Museum.—I remain, &c., H. S. M.

London, July 7, 1856.

Henry Wynne, of Clifford's Inn, London, married Joyce, daughter of Thomas Hammond, of Little Keire, Worcestershire, who was living his widow at Worcester in 1694. He died March 30, 1693, in his fifty-fifth year, and was buried in Claines Church, Worcestershire, where his monument may still be seen, with an inscription, and coat of arms and crest, as follows:—viz., *Gules* 3 boars' heads erased in pale *argent* (Wynne), impaling *argent* on a chevron *sable* between 3 pellets each charged with a martlet of the field, 3 escallops of the last (Hammond). Crest, on a wreath a blackamoor's head proper.

His will, dated 26th August, 1686, 2 James II., was proved in the Prerogative Court of Canterbury, by his widow, as sole executrix. He mentions lands possessed by *his mother* at Llanvair vechan, and Llan, in Denbighshire. He possessed lands at Lyde, in Kent, at the date of his will. He mentions Owen Wynne, Sergeant-at-Law, and William Wynne, son of John Wynne, of Melai, as his kinsmen, and then alive; also, his sister, Elizabeth *Wynne*, and her children, Henry, Elizabeth, Mary and Ellen; also, Griffith *Parry*, the son of another sister.

MEINI HIRION, OR CERRIG LLWYDION, NEAR MOLD, FLINTSHIRE.

To the Editor of the Archæologia Cambrensis.

SIR,—I observed a short time since, in a field between Wat's Dyke and the Chester Railroad, near the Padeswood Station, two immense grey stones close together, which, unless I am mistaken, are, if not *meini hirion*, properly so called, at least entitled to the appellation of *cerrig llwydion*, a name commonly applied (as in the case near Ruthin) to the *membra disjecta* of some demolished cromlech. They should be examined and delineated by our Local Secretary who resides at Mold.—I remain, &c., AN ANTIQUARY.

February 15, 1857.

TRADESMEN'S TOKENS ISSUED IN WALES BETWEEN A.D. 1642 AND A.D. 1678.

To the Editor of the Archæologia Cambrensis.

SIR,—Having been asked to supply as complete a list as possible of these curious and oft times rare little coins which are known to exist in connection with many *Welsh towns*, I naturally avail myself of your columns to ask your readers to be so good as to send me rubbings and impressions of such tokens as early as practicable, that they may not be omitted from the lists which will shortly be published. If the originals are sent to me by post, all the better, they shall be carefully preserved and returned.—I remain, &c.,

GEO. GRANT FRANCIS, F.S.A.,

Cae Bailey, Swansea,
Jan. 22, 1857.

Hon. Sec. for Glamorganshire.

[With all submission to our excellent friend and colleague, we would suggest that the fittest place for such a list of tokens to appear in, is the *Archæologia Cambrensis*. They refer specially to Wales, but—

“*Nihil Cambrense mihi alienum puto,*”

and, therefore, we beg to put in a claim in demurrer to the alienation of this treasure-trove, whenever it turns up, and to express the hope that members will at least send a duplicate copy of their discoveries to the Publishing Committee of our own Association. If we mistake not, the Cambrian Archæological Association has done enough for Wales to entitle it to the right of absolute pre-emption in *everything* that refers to Welsh archæology.—ED. ARCH. CAMB.]

DESTRUCTION OF ROMAN TOWNS IN WALES.

To the Editor of the Archæologia Cambrensis.

SIR,—It is perhaps but right that I should reply to Mr. Babington's communication in your last, on what is there termed “my theory” as to the origin of the population of Wales, but which I would prefer being called “my suggestion,” until the question has been much more deeply and satisfactorily investigated. Although I am inclined more and more, by the little research I have ventured upon since publishing it, to think this suggestion lies in the right direction, I should by no means wish to insist upon it in our present state of knowledge; and my object was much more to point out particular lines of investigation, such as the comparison of the Roman and post-Roman monuments of Britanny and Wales, as well as of the languages, and a critical inquiry into the state of Britanny at the close of the Roman period, than to proclaim a theory of my own.

I am desirous, however, of showing that I have not spoken too rashly on the destruction of the Roman towns in Wales, and this will be best done by giving a list of them. I will merely remark that I do not think Mr. Babington has been fortunate in his selection of an example to the contrary in Caerleon and Caerwent, for nothing appears to me more evident than that the modern town of Caerleon

was a settlement upon the deserted ruins of the Roman Isca, exactly in the same manner that the Saxon Aldborough in Yorkshire arose upon those of the Roman Isurium. We have a similar case at Caerwent. Is there any proof that the inhabitants of Segontium, removed to Conway by Edward I., were anything more than a few settlers who had taken shelter within the ancient walls? The only Roman town in Wales of which I have any doubt is Caermarthen, because Giraldus Cambrensis speaks of it rather equivocally, and it is not quite clear whether he means that the mediæval town was surrounded by walls which were proved by their courses of bricks to be Roman, or that part of the walls of the deserted Roman area remained—*est igitur hæc urbs antiqua coctilibus muris partim adhuc extantibus egregie clausa*. I imagine, however, that the latter interpretation is the right one, as I understand, from the only account of Caermarthen I have by me, that the modern town does not stand within the Roman inclosure.¹ The following list includes all the names of towns in Wales, or on the border, given in the Itineraries of Antoninus and Richard of Cirencester, with their known or supposed modern equivalents:—

<i>Roman.</i>	<i>Modern Equivalents.</i>	
Bovium	The modern Bangor in Shropshire	Utterly destroyed.
Mediolanum ...	On the Tanad.....	Destroyed.
Rutunium	Rowton	Destroyed.
Uriconium	Wroxeter.....	Destroyed.
Bravinium	Site doubtful	Destroyed.
Magna	Kenchester	Destroyed.
Ariconium	Weston	Destroyed.
Blestium	Conjectured to be Monmouth	No traces of Roman town.
Burrium	Supposed to be Usk	Evidently destroyed.
Gobannium	Believed to be Abergavenny.....	Destroyed.
Isca	Caerleon.....	Destroyed.
Venta	Caerwent.....	Destroyed; modern town, like that of Caerleon, a settlement among the ancient ruins.
Tibia.....	On the Taafe	Destroyed.
Bovium	Supposed to be Ewenny ²	Destroyed.
Nidum	Neath	No traces of Roman town.
Leucarum	Loughor	Destroyed.
Maridunum	Caermarthen	Doubtful, but probably destroyed.
Ad Vigesium	Supposed Castle Flemish	No traces left.
Ad Menapium..	St. David's	Destroyed.
Luentinum	Llanio	Destroyed.
Heriri Mons ...	Tommen y mur	Destroyed.
Segontium	Caer-seiont (Caernarvon)	Destroyed.
Conovium	Caer-hun	Destroyed.
Varæ	Bodfari	Destroyed.

I must confess that this list seems to me to intimate clearly a fierce invasion and conquest of the country, and much more destructive

¹ We suspect that the mediæval castle of Caermarthen stands pretty nearly on the site of the Roman castrum MARIDVNVM.—ED. ARCH. CAMB.

² We think that the site of BOVIVM will ultimately be found at Cowbridge.—ED. ARCH. CAMB.

than the invasion of the Angles, Jutes, and Saxons, in the other parts of the island.

I will only add, with regard to Mr. Babington's suggestion that the Welsh would more likely have come from Scotland than from Brittany, that the language, the strongest of all arguments, is opposed to such a theory. It seems to be universally acknowledged that the Welsh and Breton languages resembled each other so closely, that they might be considered identical; whereas I believe there is no similarity between Welsh and the Celtic of the north, which is Irish.

I think, Sir, that you will acknowledge this to be a part of the antiquities of Wales which deserves to be carefully investigated, and I hope that it will continue to be investigated, not only with care, but with the same good temper as well as fairness and impartiality, that characterize the remarks of Mr. Babington, to which I am replying.

I remain, &c.,

THOMAS WRIGHT.

14, Sydney Street, Brompton, London.
February 28, 1857.

ROMAN COINS IN ANGLESEY.

To the Editor of the Archæologia Cambrensis.

SIR,—I send you a list of the remainder of the Roman coins discovered at Rhyddgaer, in Anglesey, in the month of June, 1856. They are all third brass of Carausius.

Two are of the following type:—

Obverse—IMP . C . CARAVSIVS . P . F . AVG. Radiated head of Carausius to the right.

Reverse—PAX . AVG. Peace standing, holding an olive branch and the hasta. In the field B . E. In the exergue ML . XXI.

(3.) Another of the same type as the last, excepting that it has the letter C in the field, and C . XXI in the exergue.

(4.) *Obverse*—IMP . CARAVSIVS . P . F . AVG. Radiated head to the right.

Reverse—MARS . VLTOR. Mars marching, holding a javelin and buckler.

(5.) *Obverse*—IMP . CARAVSIVS . P . F . AVG. Radiated head to the right.

Reverse—MONETA . AVG. Moneta standing, with her attributes.

(6.) *Obverse*—IMP . CARAVSIVS . PFF . AV (*sic*). Head the same.

Reverse—VBERITAS . AVG. A woman milking a cow. In the exergue R . S . R.

(7.) *Obverse*—Legend obliterated. Head of Carausius to the right.

Reverse—PIETAS . AVG. A woman standing, holding a branch.

A short time before the finding of the coins, the neck of a vase was picked up by the workmen employed in removing a heap of stones, in a field near the camp. It was lost for a time, but has since been recovered. It is of bright red coloured pottery, and, when entire, must have stood about a foot high.—I remain, &c.,

W. WYNN WILLIAMS.

Menaifron, January 30, 1857.

Archæological Notes and Queries.

Answer to Query 45.—Although I am not able to inform M. N. (see *Arch. Camb.*, ii. p. 75) as to when the name of Great Britain was first adopted, I may, perhaps, be permitted to correct an error in his statement, that Armorica was first called Petite Bretagne by Eric, Duke of Normandy, A.D. 458. That name was given more than half a century before the time of Eric. Conan, who accompanied Maximus in his expedition to France in 383, was appointed chieftain of that province by the candidate for the Roman empire. Not only was Conan accompanied by a large number of compatriots, who located themselves in the northern portions of Brittany, but emigrants were continually quitting England, principally to avoid the attacks of the Saxon pirates, troublesome even at that period. To encourage his immigration, which added such numbers of hardy and active subjects to his newly acquired possessions, Conan *first* gave the name of Petite Bretagne, or Bretagne Armorique. Hence the name of Brittany became the sole appellation of that portion of ancient Armorica, now composed of the five departments, Morbihan, Finisterre, Côtes du Nord, Loire Inferieure, and Ille et Vilaine. Armorica (as the word explains) was applied to the whole maritime district, and embraced a large portion of France, including Aquitania, originally a Latinized form of the same word. After the invasion of the Visigoths in 409, the term Armorica was confined to the district north of the Loire, though it subsequently embraced the territory between the Loire, the Seine, and the sea. In Cæsar's time it was occupied by six distinct tribes.

E. L. B.

Answer to Query 48.—*Cam* is the Welsh term for crooked, and denotes a bending river. It enters into the composition of the names of many rivers in Britain and Ireland. Thus we have the river *Cam* also in Gloucestershire, *Camel* in Cornwall, *Camlas* in Breconshire, *Camlet* in Shropshire, *Cambec* in Cumberland, *Camon* in Tyrone, *Camlin* in Longford. *Rhe* in Welsh implies rapidity of motion, and is the root of the verb *rhedeg*, to run. The names of many rivers are derived from it. *Rea* in Shropshire, *Rea* in Oxford-

shire, *Rhin* in Montgomeryshire, *Rye* in Yorkshire, *Rey* in Wiltshire, *Rye* in Ayrshire, *Roy* in Inverness, *Roe* in Londonderry, *Rye* in Kildare, *Rohe* in Mayo. *Rea* Lough in Galway, *Rei* Lough in Roscommon. Some of these may be derived, however, from Welsh *rhudd*, dark red; Erse *ruadh* (*roy*). *Caergrawnt* is the Welsh name of Cambridge, and it occurs in Nennius as the name of Grantchester, which was in ruins in the time of Bede. Besides the river *Grant*, which falls into the Cam in Cambridgeshire, there is a *Grant* which falls into Cromarty Frith in Ross-shire. *Grant* in Irish signifies gray, and *Gran* in Welsh, precipitous, shelvy. R. WILLIAMS.

Note 27.—In a late Number of the *Notes and Queries* there is a short article on the "Ancient Name of the Isle of Man." The substance of it is as follows:—By Ptolemy the Isle of Man is called *Monaeda*, or the further *Mona*, to distinguish it from that which we call *Anglesey*, or *Mona*. By Pliny it is called *Monabia*, or *Monapia*; by Orosius and Bede, *Menavia*; and by Gildas, *Eubonia*. It was generally known to the Romans under the name *Mona*. The Ancient Britons called it *Manaw*, *Menaw*, or, more properly, *Main au*, the little island; the inhabitants, *Maning*; and the English, *Man*. The above is taken from the pages of *Heylin*, Hearne's *Curious Discoveries*, *Mona Antiqua Restorata*, and Campbell's *Survey*.

EVAN JONES.

N. 28.—COLD HARBOUR.—Near the main road from Caermarthen to Tenby is a place distinguished by this name, so common in most parts of England. I am not aware that any satisfactory explanation of the origin and meaning of the word has been given. Sir Richard Colt Hoare says he *invariably* (the italics are not those of the Wiltshire baronet) found places of this name near Roman settlements, or roads. Does the one that lies on the road between Tenby and Caermarthenshire confirm Sir Richard's statement? I am not acquainted with the country, but probably some of our southern members will be able to answer the question. Does the name occur in any other part of Wales? The derivation that has been usually given is Gaelic, and not Welsh. *Col* is given in E. Llwyd's *Irish-English Dictionary* as equivalent to head, and *arhbar* as army; so that col-arhbar might mean the chief part of the army, or head-quarters. If this is the correct meaning of the word, we might expect to find traces of military occupation wherever we find a Cold Harbour; but this, I believe, is not the case in more than one instance in England.

ORDOVIX.

Query 51.—ST. GERMAIN'S CATHEDRAL, ISLE OF MAN.—It is stated, as a matter of tradition, that the stained glass of this edifice was carried off in former times to Denmark. Can any of our local correspondents verify this statement?

X. Y. Z.

Miscellaneous Notices.

LLANTWIT MAJOR, GLAMORGANSHIRE.—Measures are now taking for organizing a subscription towards defraying the expense of repairing the nave, or “old church” as it is called, of Llantwit Major. Only a small sum is required; and we hope in our next Number to be able to report the formation of a committee for this purpose.

RUTHIN COLLEGIATE CHURCH.—The subscriptions raised for the restoration of this church now amount to £1000; and it gives us the greatest pleasure to state that Sir W. W. Wynn, Mr. West, and other gentlemen holding pews in it, have generously come forward, not only to subscribe, but also to abandon all their rights in those thoroughly anti-Christian abominations.

LLANRHYDD CHURCH, DENBIGHSHIRE.—The new east window, in memory of the late John Williams, Esq., M.P., is now put up in this church with excellent effect, and some of the side windows have also been renovated and filled with Powell’s quarries.

RHUDDLAN CHURCH.—INSCRIBED SLABS.—We have the satisfaction of informing members that, on application to the Vicar of Rhuddlan, that gentleman immediately granted every facility and encouragement for removing to a place of security, within the church, the incised slabs noticed in our correspondent’s letter, page 63 of this volume; and we hope that the work will be completed within a brief period.—ED. ARCH. CAMB.

LALESTON CHURCH, GLAMORGANSHIRE.—This church, which has for many years been gradually getting into decay, is now nearly a ruin, having been totally unroofed and otherwise much damaged by the storm that raged on the 3rd of January last. The tower is in such a dangerous condition, that the upper half of it must be taken down and rebuilt; and the whole fabric requires extensive repairs. The cost of the restoration is calculated at £500. The parishioners have determined on borrowing the sum of £200, to be raised on the security of the rates, to be repaid with interest by twenty annual instalments. The architects are Messrs. Prichard and Sedden of Llandaff. Contributions will be thankfully received by the Rev. Henry Lynch Blosse, Newcastle, Bridgend, and we heartily wish success to this good work. The village of Laleston is full of interesting remains, comprising some of the oldest dwellings in Glamorganshire. They are valuable studies for the architect, and deserve to be delineated while yet in a condition that admits of their effect being thoroughly understood.

NEATH AND ITS ABBEY.—Any member who can communicate information concerning Charters, MSS., &c., connected with this

subject, will confer a favour on Mr. G. Grant Francis, Local Secretary for Glamorganshire, by corresponding with him on the subject. They will be of service towards the preparation of the new edition of his work with that title, with which members are already acquainted.

THE BLAZON OF EPISCOPACY.—A work under this title, being a catalogue of coats of arms borne by or ascribed to the Bishops of England and Wales, is about to be published by Mr. J. Russell Smith from the pen of the Rev. W. Riland Bedford, M.A., Rector of Sutton Coldfield. We understand that the best printed and manuscript sources of information have been consulted in order to present in the proposed work as authentic and complete a record of the armorial history of our hierarchy from the Norman Conquest, as the vast number of bishops whose arms have to be traced, and the uncertainty which surrounds the history of many of them, will permit. Out of the 1000 bishops who have presided over our Sees since the conquest, 850 will be represented by pictured heraldic bearings, and, as the authority will always be quoted, the reader will not be liable to be misled by imagination or conjecture. The arms will be drawn by the anastatic process, in outline, and the tinctures will be described in the accompanying letter-press, which will also give the additional particulars necessary for complete identification of the arms with the owner assigned. The work is now going to press, and an edition of 250 copies only is contemplated. It is by subscription at 10s. 6d., and 15s. to non-subscribers. The author, in a letter to ourselves, says:—"I should be very much obliged for any notes on the arms of prelates of Wales prior to the year 1500; and I also inclose a list of the few of later date, whose escutcheons are as yet blank in my work. The names I subjoin are, some of them, those of well known families; but I have not enough evidence to trace the bishops up to the fountain head. Seals, or tombs, are the best authorities, but these, in the instances I mention, I have been unable to meet with. Henry Rowlands, Bishop of Bangor, 1598-1616; Edmund Griffith, ditto, 1634-1637; William Roberts, ditto, 1637-1665; Edward Smallwell, Bishop of St. David's, 1783-1788; Morgan Owen, Bishop of Llandaff, 1640-1645; Francis Davies, ditto, 1667-1675; Edward Crepet, ditto, 1749-1755; and I may add two Bishops of Man, of Welsh descent—John Meriche, 1575-1599 (illegitimate son of Meriche¹ of Anglesey); John Phillips, 1605-1633.

¹ Meyricke?—ED. ARCH. CAMB.

Reviews.

SEPULTURES GAULOISES, ROMAINES, FRANQUES ET NORMANDES.
 Par M. L'Abbé COCHET. Paris: Derache; V. Didron. London:
 W. Parker, J. Russell Smith.

If our own country has been thought by some to have taken the initial in promoting a general taste for archæology, and to have led the way in popularizing subjects, previously considered the peculiar province of Mr. Jonathan Oldbuck, we must at least acknowledge that our Gallican neighbours have kept pace with us, if not sometimes passed us, in the systematic conduct of their researches, and the admirable productions of their press. Nor does this volume of the Abbé Cochet form an exception to the rule, in having presented us with the results of his matured experience, and his close and judicious observation, in the volume before us, got up in a manner as creditable as it is economical in its price, an element of no small excellence, although the Chancellor of Her Majesty's Exchequer has been gracious enough to relax somewhat of his gripe.

The title page informs us that the book is a continuation of our author's former work, *La Normandie Souterraine*. It may be called so, as far as the subject and the scene of labour is concerned, but to all intents and purposes it is a volume, and a good one too, of itself, and independent of its predecessor. Nay, were we called on to pronounce our judgment, we must confess we give the preference to this so-called continuation.

The opening portion is devoted to the first class of sepultures—those of the Gallo-Celt—as illustrated principally by the Abbé's researches at Moulineaux. Those made at Hallais, in the arrondissement of Neufchatel, are given in the supplement. The subsequent portions discuss the Merovingian sepultures, and conclude with those of the Norman era.

In addition to these, we have some chapters, as valuable and as interesting as any part of the work, and to which we earnestly direct the attention of the reader, as containing a succinct but lucid review of the various implements and works of art therein discussed; nor must we omit to specify, with the heartiest recommendations, the concluding part, in which the Abbé has enlarged not only on the remarkable fact of the universal use of the funereal vase, but proves, in a manner satisfactory, at least to ourselves, its prolonged use to times almost our own.

As far as this volume takes us, the Celtic and Norman portions do not present us with the same accumulations of important facts, or richness of detail, that we find in those portions devoted to the Merovingian and Frankish periods; nor does the author appear to have had the same opportunities of observations, as his Merovingian

explorations far exceed in number, and we may add in value, those of the Celt and Norman put together. This circumstance will render the volume all the more valuable and acceptable to the English reader, as illustrative of the customs of our own Anglo-Saxon ancestors, on which the labours of our most distinguished archæologists, Akerman, Wright, and others of no less authority, have been so successfully expended. That differences may be observed, there can be no doubt; but the same may be said of their striking similarity. A cursory perusal of the Abbé's volume will be sufficient, without the aid of history, of ethnology, or arguments from other sources, to prove the common Germanic origin of the two nations.

Unfortunately, however, the sepultures of the Merovingian period seem to have been generally plundered by marauders, whose motives were not exactly identical with those of our worthy friend. Few graves have escaped their sacrilegious avarice. Weapons, vases, and other articles of common use, we have in abundance; but even these have been found mostly in sepultures previously disturbed. Of ornamental relics, especially those of the more precious metals, there is a decided paucity; although, in many instances, other proofs existed that the occupiers of those graves held no mean position in society when living. Nor could we expect a different result when treasure was the sole object of search, and that, too, (and it is a circumstance deserving of remark,) at a very early epoch, almost perhaps bordering on the date of the interments. That the French archæologist therefore found, comparatively speaking, only articles which some respectable and worthy individuals of the present day denominate old rubbish, is what might be expected. There is reason to think that this early spoliation of the sleeping-places of the dead was more general in France than in England; and hence the frequent denunciations of the Church against such marauders—denunciations so strong as to prove the almost universal existence of the crime.

We believe that an equal number of graves of the same period, in this country, is found far less frequently to have been previously disturbed; and that we are correct in our opinion that the proportion of ornamental specimens, and works of early art, found in our Anglo-Saxon graves, is larger than those to be found in a similar number of Frankish of the same date.

We are, however, sorry that at the very outset of this book we must disagree with our author's mode of argument—a mode of argument, fortunately, not adopted in his deductions on subjects more strictly archæological. The bone of dispute, perhaps a trifling one, is the identity of a mediæval notoriety, Robert the Devil, whom our good Abbé proves to be the unfortunate son of the Conqueror, by two arguments. The first of these is, that his life and character answers the conditions embraced in the story of that Robert, whose name is identified with the castle of Moulineaux, already referred to. The second is, that as it is not probably Robert I., it must be Robert III., who was the son of William I.

Now the first Robert, who is better known by his original name of Rollo, first of the Dukes of Normandy, was, previous to his assuming the name of Robert at his baptism, a pagan, who certainly did not become master of Neustria in the most innocent and peaceable manner. The leader of a pagan host, as remarkable for their cruelty as their bravery, invading a Christian country, might by some be supposed likely to fairly earn the not very flattering surname in question. But, no! says M. Cochet. Robert was only his baptismal name; and such traditions as are connected with the traditional history of the castle of Moulineaux, have little agreement with the Scandinavian warrior. But, on the other hand, we must express our doubts, whether the baptism that washed away the sins of Rollo would as effectually obliterate them from the memory of the Christians who had suffered so much at his hands; and as we presume that he was generally known by his new name of Robert, and more especially so after his death, we must confess that we are not inclined to admit the force of the Abbé's argument. That the third Robert, the eighth of the series, was a very ill-conditioned individual, and a very troublesome neighbour, we admit; but probably the same may be said of most of his contemporaries; and history has not informed us of any peculiar atrocious acts that would entitle him *par excellence* to be so nearly connected with his satanic majesty. Surely the zeal he displayed in joining the Crusaders—though compelled to mortgage, or, as Hume states, rather to sell, his kingdom, to raise the necessary funds—surely, we repeat, this zeal may be considered as a set-off against his previous conduct, as the baptism of his progenitor, the original Robert.

There was, moreover, another Robert, the father of the Conqueror, surnamed the "Magnifique;" but as he is styled, by monkish chroniclers, "the good and pious Robert," he certainly cannot be admitted as a candidate.

If, therefore, Robert the Devil must be one of the ducal line of Normandy, we must submit, according to the Abbé's own line of argument, that the cap will fit the original Robert, as well as his representative in the eighth descent.

But it is very questionable whether the father of William the Conqueror deserved the good character the monks gave him. He certainly evinced no claim to such a distinction, as the cruel ravages of Brittany demonstrate; consequently, a distinguished archæologist of that country does not hesitate to assign to him the appellation in question, and not to his unfortunate grandson Courthose.

Among the curious details we meet with in M. Cochet's supplemental volume, M. Marehand's analyzation of bones is remarkable. This distinguished chemist of Fécamp, after a careful analysis of various specimens, has furnished us with the means of ascertaining the age of each specimen. According to his results, we find that the older the bone the greater the quantity of fluorine of calcium.

Out of 10,000 parts—the bones of Gauls, or Celts, contain 0.042 of fluorine of calcium; of Romans, 0.045; of Franks, 0.032; of

Normans, 0·030; and of three specimens of the nineteenth century, 0·016, 0·021, 0·0018, the average of which is 0·01293. The difference between the two first is almost too minute and uncertain, but between the first and the last becomes more sensible. The result, however, is curious, and tells us, on the authority of M. Marchand, that the vigour of the Celt and Roman was superior to the Norman of the twelfth, and the Frenchman of the present century. We should, however, recommend the ingenious chemist to take the first opportunity of practizing on the *os femur* of one of our gigantic coal-heavers, and compare the result of his manipulations on the corresponding portion of some fashionable Parisian.

The vases discovered in the Gaulish sepultures of Moulineaux were mostly of the usual character, rude, made with the hand, of unburnt clay, coarse materials mixed with small pebbles, and easily distinguishable from our own Anglo-Saxon pottery. There are cases in which doubt may exist as to the character of a vase, whether it is Celtic or Anglo-Saxon. M. Cochet has favoured us with the opinion of one of the best judges on the continent, M. Troyon, of Bel-Air, near Lausanne. This gentleman states there are two distinct kinds of pottery anterior to Roman influence. The earliest (the Celtic) composed of a rougher and less compact material, mixed with small silicious stones, the colour generally grey, or reddish, the lower part of the neck sometimes encircled with a bold but rude torsade. The ornaments are made with the hand, so that often the impressions of the fingers are visible on the sides. The vases are frequently made by the hand, and not by the wheel. The other kind, the German or Saxon, consists of a finer and closer clay, without the pebbles intermixed. Sometimes they are of a beautifully polished black, sometimes yellowish or brown, more richly decorated with ornament, the lines of which, producing chevrons, triangles, &c., are finer than on the earlier kind. The same distinctive marks may also be observed in our Celtic and Anglo-Saxon pottery. M. Cochet however observes that the line of demarcation between the Gaulish and the Roman is sometimes so indistinct, that he is unable to decide to which people they should be referred. He states, moreover, p. 46, a circumstance that deserves our especial attention, namely, that in all cases where he found vases of the Upper Empire, he invariably found also nails, which must have fastened the wooden boxes in which the vases were placed. Is this fact corroborated by experience in this country?

The miserable village of Grainville l'Alouette, in the arrondissement of Havre, near the Roman road from Fécamp to Lillebonne, is remarkable for little but its poverty, and apparent absence of all that can interest the archæologist. Nevertheless, the whole neighbourhood has proved an almost inexhaustible mine to the explorer, who finds traces there of an extensive Gallo-Roman settlement of the third century. For the details of these discoveries we refer to the Fourth Chapter; but there is one particular circumstance connected with this place which deserves to be more particularly noticed.

Up to the middle of the seventeenth century, as appears by existing maps of that date, a fair and goodly river ran through the district, on the source of which was built the parish church, condemned at the revolution of the last century, and which has since been utterly annihilated. The tradition is, that the river suddenly vanished in consequence of a churlish miller refusing bread to a half-starved gipsy. The next morning the river ran no longer in its wonted course, and the miller's occupation was gone. The peasant still points out the bed of the river, and laments over the miserable prospect of the corn that grows thereon. It is curious to observe that no record has been preserved of the disappearance of the river but this story of the miller. The point, however, to which we would more particularly draw attention, is the fact that the original church had been built over the source of the river, and presents us with another proof of the religious adoration paid by the Celts to springs and fountains, of which the early missionaries took advantage by consecrating the spot, and thus transferring the allegiance of the simple peasant from his river deity to the true God. There are many similar examples still existing. We need only mention the well known one of Lanmeur, in Finisterre, where may be seen the actual building erected by the first preacher of Christianity, over one of the most venerated springs throughout Brittany.¹

Coupling the facts, then, of the church of Grainville being in this peculiar situation, with the innumerable remains of the Romanized Celts of the third century, we are inclined to agree with our author that Grainville was, during the Gallo-Roman epoch, "*un lieu sacré, un but de pèlerinage, un foyer idolatrique, en un mot, le centre d'un mouvement important.*"

At the well known Merovingian cemetery of Envermeu, the discoveries were extremely rich; many of them almost duplicates of the specimens in the Faussett Collection. Gold, silver, bronze, iron, glass, enamel, amber, pottery and carved bones all contributed their share to the collection.

In confirmation of Mr. Wright's remark, (to which M. Cochet alludes,) that frequently Anglo-Saxon graves are found with ornaments, &c., but which exhibit no trace of the interment of a body, we may add that, in the first grave M. Cochet opened in this cemetery, he found no bones, or apparently any traces of a body, but a large assemblage of feminine ornaments, from the appearance of which he thinks the former proprietress to have been about twelve years of age.

From p. 201 to p. 301 occurs a suspension of the Abbé's account of his various explorations. Instead thereof we have some valuable remarks on the general nature of the principal objects, other than fictile ware. Our author describes four kinds of swords, or knives,—the *épée*, the *sabre* or *scramasaxe*, the *couteau*, and the *couteau-poignard*.

¹ St. David's Cathedral is built over a stream trickling from a Holy Well in the rock behind.—ED. ARCH. CAMB.

The first kind is the most important, as well as the rarest. At Ouville, not a specimen was found amid a hundred skeletons; two only at Envermeu, where sixty skeletons were examined in 1854; while in 1853, in sixty-two different excavations, only a trace of one. They have, however, been found in greater numbers in Germany, and three of them exist in the Faussett Collection. They are generally from eighty to ninety centimetres long, so that none exceed thirty inches, and are double-edged. The handles are made generally of wood, or horn, fixed to the blade by two small plates of iron, secured by copper rivets. M. Dufresne, of Metz, considers them as only used by cavalry, the sabre or scramasaxe being the proper weapon of the foot soldier. This conjecture has been partly confirmed by the finding of bronze spurs with them. Childeric's sword was of this description; and, though Montfacon and Chifflet asserted that it had only one edge, yet our author has been assured by a gentleman connected with the National Museum, and who has often handled it, that it has two edges, thus bringing it under its proper class. Another specimen, nearly as richly ornamented as that of Childeric, was discovered in 1845 at La Rue Saint Pierre, near Beauvais, and is at present in that museum. It is ornamented with gold, and silver, and glass (*verroterie*). They are frequently found broken in half, and under such circumstances as to make it probable that this was done at the time of the interment. Traces of the scabbards are also constantly found, still remaining more or less ornamented. We may safely, therefore, lay it down, that its presence in a grave denotes the importance and rank of the warrior who once wielded it.

The sabre or scramasaxe is much more common, and more particularly characteristic of the Merovingian race. They are not so long as the épée, but they exceed it in breadth. Their principal distinctive mark is their having only one edge, and a kind of groove channelled at the thicker part of the blade. Several specimens exist also in the Faussett Collection.

The couteau, or short knife, is no less common than the sabre. These were worn suspended from the belt, much, as our author informs us, like the butcher's steel of the present day. These knives, however, were by no means peculiar to soldiers. Even to the thirteenth century ladies, and especially those of religious orders, wore them suspended to their girdles. Their length seldom exceeds 20 or 25 centimetres. The couteau-poignard was similar to the couteau, but longer.

We next have a discussion on buckets, specimens of which our author found at Envermeu. It is well known that these peculiar relics have been mistaken by some of the continental archæologists for crowns,—a theory so undeniably established by finding one with the skull of its original proprietor still inserted. This wonderful discovery took place nearly twenty years ago, on the exploration carried on at Castra Vetera, near the Rhine, under the superintendence of two distinguished savants, who produced to the world an engraving of the skull, surmounted with its bronze coronet, which they pronounced

to have originally been the property of a German chief, and which certainly bore a striking resemblance to the spiked crown of the coins of the Lower Empire. There can however be no doubt that these learned gentlemen were hoaxed by their labourers, who must have amused themselves by inverting the metal rim, which, with the handle, was all that remained of the original utensil. The rim thus inverted, "la dentelure" of the supposed coronet would be pointed upwards, so as to give the resemblance of a real crown, a skull being only required to finish the apparatus.

Of the real nature of these remains no doubt now exists, numberless specimens, more or less perfect, having been found in various parts of England, particularly at Fairford, as well as France and Germany. They have been invariably found in graves of the Anglo-Saxon period, either at the head or feet of the skeleton. Some question has been raised as to their use, but M. Cochet gives in his adherence to the view taken by Mr. Wright, who considers them as vessels for holding ale, mead, &c., used probably at their feasts, for most of them exhibit an elegance of ornamental detail which would hardly be bestowed on ordinary utensils adapted to meaner purposes. Mr. Wright's view is moreover confirmed by the fact that the wooden portions of those that were found by M. Cochet at Envermeu smelt strongly of beer, or some fermented liquor. A cut of one of these interesting relics is given at p. 293, which represents nearly three-fourths of the original wood still remaining. The Abbé found at Envermeu four, in one of which was a cup of white glass, of which we also have a representation, which still retained undeniable traces of a deposit of lees of wine, "était encore toute saturée à l'intérieur d'un tartre rougeâtre qui ressemble à de la lie de vin desséchée."—p. 294.

Our author also presents us with a sketch of a vessel partly of the same character, found at Caudebec, though not in a grave. This is made entirely of metal, and is of Roman or Gallo-Roman character. M. Cochet, not without some reservation, pronounces it of the same character as far as its use is concerned, and refers, in confirmation of his views, to the copper bucket found by Mr. Akerman in an Anglo-Saxon grave, in the parish of Cuddesden, near Oxford. This, in its proportions, though not in its dimensions, is almost identical with the Caudebec one. But whatever may have been the fashion of the Anglo-Saxon drinker, such probably was not that of the Romans; and the vessel, which we should remember was not found in a grave, might have been naturally employed for domestic or even sacred purposes. The *benitier* of the middle and present ages bears a great resemblance to it in form. Piranesi gives us the figure of a soldier on Trajan's Column bearing a similar vessel, as may also be seen on the Assyrian Marbles.

Franks, Germans, Anglo-Saxons, Scandinavians, Romans, Etruscans, Assyrians, and even the Norwegian and Laplander of the present day, have all their hand-buckets,—all, to a certain degree, of the same character. We are inclined to think that vessels of this kind

were, as far as their intended use is concerned, quite distinct from the Anglo-Saxon or Merovingian bucket. This is one of the very few points in which we do not subscribe to M. Cochet's views.

M. Cochet's researches among sepultures of a later class are no less successful than among those of the Merovingian and Gaulish eras. We allude more particularly to his elucidation of the question of the small leaden crosses, mostly of Greek form, found in Norman graves, commencing from the eleventh century. Those that were found at Bouteilles were engraved with a pointed instrument, and bore inscriptions of minuscule characters, still retaining occasional uncial forms. From the presence of this latter form, the inscriptions are pronounced by M. Murcier, of the *Ecole de Chartes*, (a school we would gladly see established in this country,) to be of the eleventh century, at which time the use of uncials ceased. All the crosses in question contained the same form of absolution, two of them exhibiting the names of the deceased. In the others the names were illegible. Similar crosses, noticed in the *Archæological Journal*, and *Journal of the Archæological Institute*, have been found in Lincoln, Chichester, and more especially at Bury St. Edmund's, not, however, bearing the same inscriptions.

The custom of placing crosses on the bodies does not appear to have been continued after the reign of Richard Cœur de Lion, nor did it probably commence before the eleventh century; none at least have been found earlier. M. Cochet thinks it was originally borrowed by the Latin from the Eastern Church, alluding to the practice to this day universally observed in Russia, where the head of the corpse is surrounded with a bandeau, or fillet, while in the hand is placed the form of absolution pronounced by the priest, as a safe passport to a better world. In painted glass of the twelfth century, at Bourges and Chartres, are representations of the same crosses, but no later instances are quoted. Conjectures have been made as to the intention of their being thus placed; and M. de Gerville has thought they may be signs of extraordinary penitence. In confirmation of his views, he quotes the wishes of Pepin le Bref, who desired that he might be buried with his face downwards, and the cross placed beneath him, in expiation of the spoliations his father had committed on church property. Hugh Capet expressed the same wish, and a skeleton was found in the like position, near Bayeux. Now it appears to us that this unusual position by itself might possibly denote extraordinary humility and penitence, but does not affect the question as to the use of the crosses. M. Cochet has given his opinion, in which most of his readers will probably acquiesce, that they are placed, together with the *benitier*, or vessel of holy water, for the purpose of scaring away evil spirits. One of the crosses of Bury St. Edmund's, on which we read, "*Crux Cr(sti) pellit hostem*," intimates its real use. Other and more undoubted authorities have, however, decided the question. This portion of the *Sepultures Gauloises* is one of particular interest, and we recommend its perusal, especially as the numerous designs from p. 306 illustrate the subject so efficiently.

In continuing his researches on the site of the ancient church of Bouteilles, M. Cochet came upon nine coffins in a line, coinciding with the *gouttière* of the porch, a circumstance illustrating the practice in mediæval times of burying persons of distinction in such a spot, where the drippings of the eaves might water the grave. Pepin le Bref and Hugh Capet were buried at their own requests in such a position, at St. Denis, in 768 and 996. Our own St. Swithin was similarly interred at the porch of his cathedral. Richard I., Duke of Normandy, in 996, expressed the same wish, and was buried under the eaves of the abbey of Fécamp; his son, Richard II., following his example. The latest instance quoted by M. Cochet, (p. 324,) is that of Geoffrey de Monthay, Bishop of Coutance, who died 1093, the builder of the church under the eaves of which he was interred. One of the most distinguished antiquaries of Normandy considers this superstition regarding the purifying property of the drippings of the church as of Norman or Scandinavian origin.

The volume is concluded by a short supplement of some additional excavations in Gaulish and Gallo-Roman graves, and a very able review of the almost universal practice of depositing vases in greater or lesser numbers, a practice which our author has most ably shown to have existed in France, even to the seventeenth century. He even intimates his doubts whether, in some obscure corner, the custom may not be still in existence; but however this may be, the universality of the practice deserves consideration. The new world, as well as its elder sister, bears witness to it; and the active collector may arrange in his own cabinet the funeral relics of the Celt, the Saxon, the Scandinavian, the Egyptian, the Peruvian, Mexican, and of those races who once peopled the Brazils, and the Southern Archipelago, as well as the unknown inhabitants of the northern continent. Whether the body was burnt, or buried entire, the vases are still found, the sole memorials of races whose very names will be, in all human probability, a mystery not to be revealed. Nor must we confound the practice, nearly as general, of burying with the deceased their favourite implements or animals. We can easily understand that the motive for such a practice might be common to human nature, and that it would be found wherever uncivilized man existed, or has existed; but the funereal urn, properly so distinguished, would not be deposited for the same reason; and unless some such reason be assigned, we can only attribute the universality of the practice to tradition handed down by the first settlers after the deluge. Where all remains of domestic policy are lost, the sepulchral vase remains the sole relic. We merely mention facts. Speculations on them we leave to others. In parting with M. Cochet, may we express a hope that it is only for a brief period, and that we shall see other continuations of *La Normandie Souterraine*.

ON THE REMAINS OF A PRIMITIVE PEOPLE IN THE SOUTH-EAST CORNER OF YORKSHIRE, &c. By T. WRIGHT, Esq., M.A., F.S.A., &c.

A learned pamphlet has been lately put forth by Mr. Wright upon the discovery of some remains of a people, supposed to be the Parisi of Ptolemy, not far from Bridlington, in Yorkshire. The genuineness of the remains and articles discovered there has been disputed; and it is stated for a fact that a man in that district can be proved to have manufactured, quite recently, "ancient flint arrow-heads," "flint knives," &c., with a skill and cunning that would entrap even the most experienced antiquary. Knowing what forgeries of coins, gems, &c., have taken place in various parts of Europe, we can readily believe that such a thing may have taken place, not only in Yorkshire, but in other portions of Great Britain, especially in London, Birmingham, &c.; but we congratulate ourselves on the almost absolute certainty we possess that frauds of this kind have not been perpetrated in Wales. At least we know that the coins and various objects discovered at SEGONTIVM, ISCA SILVRVM, HERIRI-MONS, &c., are perfectly genuine; no modern forger, nor antiquity-manufacturer, has been at work there.

We are not concerned with the question of the origin of the articles commented upon by Mr. Wright, in the former part of this essay, though his account of the probable topography of the Parisi is well worth reading; but we are glad to bring his pamphlet before the notice of our readers on account of its latter portion, which contains remarks on the early ethnology of Britain. In this we find much that runs parallel to our own ideas; and as he controverts the views of M. Worsaae, and other northern archæologists, we feel bound to submit his views *in extenso* to the members of our Association. They demand consideration, and will probably give rise to discussion; and we think the subject one that falls fully within the province which we claim for ourselves. Without therefore saying anything for the present concerning Mr. Wright's opinions, we hasten to lay them before our readers, and to recommend them to their careful notice:—

"This particular subject, or rather this particular case of an important subject, leads us naturally to consider that subject in its more general form, and I seize the opportunity for offering a few remarks on the ante-Roman ethnology of Britain. It is a subject which has been singularly obscured by baseless theories and speculations, arising out of the ignorance and prejudice of writers who have treated upon it in anything but a carefully scientific spirit. It is a subject on which the ethnologist has need of the co-operation of the archæologist; and yet, in this country at least, archæology is a younger *science* than ethnology itself. Both are, I fear, too much exposed to the two great dangers of a love for theoretic speculation on the one hand, and a tendency to generalise too hastily on the other.

"In the geography of Ptolemy, we see our island distributed among numerous tribes, differing much in name, and differing also in the extent of their territories. Cæsar, the first who describes the island from personal observation and inquiry on the spot, tells us that the interior of the island was inhabited by people who were said, by tradition, to be the indigenous race, but that the sea-coasts were occupied by Belgian settlers. We learn further, from his account, that there was in his time

a wide difference in the degree of civilisation between these midland aborigines and the inhabitants of the maritime settlements. Cæsar assures us that the Belgæ on the continent were mostly of German blood, (*plerosque Belgas esse ortos ab Germanis*,) and that they had crossed the Rhine to settle in districts from which they had expelled the Gauls. In another place he tells us that the Belgæ of his time differed as much from the Gauls in language and manners, as the Gauls themselves differed from the Aquitani, which we know was an entire difference of race and language. Without wishing to enter, at present, on a much debated question, I would remark that Cæsar's statements amount to a declaration of facts, which do not seem to me to be overruled by the theory of modern ethnologists; and I am inclined to believe that at least a considerable portion of the population on the eastern and south-eastern coast of Britain, at the earliest period with which we are acquainted with it, was really of Teutonic origin. The account given by Tacitus at a somewhat later period, I think countenances this view of the subject, and he expressly points out physical characteristics in the Caledonians of the north which bespoke their German descent. All these are facts which I think are not shaken by speculative inductions. It seems evident, indeed, that at the earliest period at which we can hope to gain any information on the ethnology of our island, it was inhabited by a number of different tribes, differing in manners and in civilisation, and of different race—in fact, that Britain had afforded a home for colonies at different periods, from the whole line of coasts stretching from the Baltic to the Bay of Biscay; and that it was not occupied by a uniform population which passed uniformly through different grades of civilisation.

“In fact, uniformity of condition, among the population of an extensive district of varied country, can only exist either in a state of absolute barbarism, where there is no intellectual development at all, or in the very highest degree of civilisation, where inter-communication is general and extremely rapid. Yet it is on the implied assumption of some such uniformity that the antiquaries of Denmark have built their system of *periods*. ‘We are now,’ says Mr. Worsaae, from whose manual of Danish Antiquities I take the expression of this theory, ‘we are now enabled to pronounce with certainty, that our antiquities belonging to the times of paganism may be referred to three chief classes, referable to three distinct *periods*. The first class includes all antiquarian objects formed of *stone*, respecting which we must assume that they appertain to the *stone-period*, as it is called, that is, to a period when the use of metals was in a great measure unknown. The second class comprises the oldest metallic objects; these, however, were not as yet composed of iron, but of a peculiar mixture of metals, copper and a small portion of tin melted together, to which the name of bronze has been given; from which circumstance the period in which this substance was commonly used has been named the *bronze-period*. Finally, all objects appertaining to the period when iron was generally known and employed, are included in the third class, and belong to the *iron-period*.’

“Such is the system adopted by the antiquaries of the north, and which has been rather hastily accepted by some of our own writers on antiquarian subjects. It is ingenious, and has, no doubt, something attractive about it; but I believe it to be unnatural as well as un-historical, and I think it may easily be shown that it is even contradicted by facts. I ascribe this erroneous classification, first, to too great a tendency of the northern antiquaries to hasty generalisation; and secondly, and, perhaps, more especially, to what I will term a vicious system of arranging museums which has prevailed to some degree in all countries. The proper, and the only correct, arrangement of a museum of antiquities is, no doubt, the *ethnological* one. Relics of antiquity should be classed according to the peoples and tribes to whom they are known or believed to have belonged, and to the localities in which they are found, and then only have they any intelligible meaning. Thus, to take an example, flint articles found in the district of Bridlington have not necessarily any connexion with articles of flint which might be found, for instance, in Herefordshire, or in Wiltshire, either with respect to the people who made them, or originally possessed them, or to the period to which they belonged. If therefore, we wish to understand these relics, and to derive advantage from them, we must look at those of each locality by themselves, and pay attention in each case to the circumstances connected with them individually. But people have been adopting a practice of placing flint

implements with flint implements, bronze with bronze, and iron with iron, until, forgetting entirely the real elements which give them an individual meaning, they begin to look at them just as if they were so many fossils belonging to such and such geological strata, and thus form systems which are pretty and attractive to look at, but which, in truth, belong only to the imagination.

"It will, perhaps, not be occupying the time of the Society quite fruitlessly, if we enter a little more in detail into this now rather celebrated system of periods. And first, with regard to the stone-period,—I do not mean at all to deny that the prevalence of implements, like those I have been describing, made of stone, must be considered as characteristic of a low degree of social development; and, in fact, it seems to imply the ignorance of metals, or the incapacity to work them. This, however, is by no means a necessary consequence. When communication between one place and another, even at short distances, was slow and difficult,—which was the case not only among the ancient inhabitants of this island, but comparatively even down to very recent times—people were commonly obliged to use the materials they had ready at hand, from the impossibility of obtaining a regular supply of material of a more appropriate character. It is probable that if one of the tribe of the Parisi, or several together, set off to a place no farther off than York to seek a supply of materials, he or they ran the imminent risk of never returning. Metal of any kind, therefore, might be an article of which they depended for a small and precarious supply on some itinerant dealer, who, of course, could not be expected to carry with him any large quantity. It is, therefore, quite possible that the use of metal and the use of stone for such implements may have existed contemporaneously. We have, indeed, sufficient evidence that they did so exist. We find stone implements along with bronze implements, in what are considered as the earliest sepulchral tumuli in this island. Stone implements have sometimes been found on Roman sites. Douglas found one of the stone implements usually called a celt, in a Saxon grave, in Greenwich Park. I myself recently took from an Anglo-Saxon grave in the Isle of Wight, lying among implements of iron, pieces of chipped flint closely resembling those met with in the neighbourhood of Bridlington. I believe, indeed, that one of the chroniclers of the Norman conquest speaks of weapons of stone as used by some of the Anglo-Saxon troops at the battle of Hastings. Again, there are two circumstances to which I would particularly call your attention. Many of these implements in stone must have been made with metal tools. This is particularly the case with some stone articles of a higher finish. It appears to me that even the flint implements can only have been chipped with metal, and I suspect, moreover, that that metal was iron. Secondly,—it seems to me equally evident, that most of these implements in stone were really copies of similar implements in metal. The stone axe found by Mr. Cape, and engraved in one of the accompanying plates, is, I believe, a mere copy of a Roman axe. I cannot imagine that any one would have thought of making a barb to a fishing hook of flint, unless he had previously seen a barbed hook of metal. Nor does it seem any more natural that people who were reduced to making such articles by chipping them out of flint, should have thought of making a barbed arrow-head, when one without barbs would have served their purpose equally well, unless they took the idea from a model made of some kind of metal, and furnished by a more civilised or a richer people.

"Secondly,—with regard to the so-called *bronze-period*, I confess that I see no reason why the use of bronze should naturally precede that of iron. I need hardly remark that bronze is a mixed metal, and that it was first made in countries where there was no iron, (as in Greece and Italy,) in the attempt to harden copper that it might be made available for weapons, or for other edged or pointed instruments. But I know not why, in a country like Britain, in some parts of which iron was found almost on the surface of the ground, and at times so extremely rich in ore as to be almost malleable, this metal should not have been in use quite as early as either bronze or copper. I must remind you that Cæsar tells us that in his time, while iron was procured in the island, the brass (*æs*), by which, no doubt he meant bronze, used by the Britons, was imported from abroad.

"There are certain peculiarities in the articles of bronze usually ascribed to the *bronze-period*, which deserve our special attention. They consist, chiefly, of swords of a form which antiquaries seem agreed in describing by the epithet of leaf-shaped,

and of bronze axes, chisels, and other similar weapons, to which has been given the rather incongruous name of celts, concerning which I will only remark that the sooner it is laid aside the better. The leaf-shaped swords are found, I believe, in almost all parts of the Roman empire, as well as in the barbaric countries on its border, though more numerous in the latter, and under different circumstances. They are found not unfrequently within the Roman province of Britain, but always, I think, in places where they seem to have been thrown accidentally, and not under circumstances which would lead us to identify at once the people who left them there. On the contrary, when they are found in Ireland, (where they are rather plentiful), in the parts of Scotland beyond the limits of the Roman province, in Scandinavia, and even as far eastwardly as Hungary, we are naturally led to assume that they belonged to the natives of those countries, and, in fact, they are sometimes found interred in their graves. It has, therefore, been assumed that these swords were the weapons peculiar to the primitive populations of those countries which the Romans had not conquered, and of the Celtic populations of these islands before the Romans visited them. The same remarks apply to the so-called bronze celts, except that the latter have been found in our island more undoubtedly with Roman remains. It must be remarked, as at least partly explaining the difference in the circumstances of the finding of these articles, that the Romans were not in the habit of burying *their arms with the dead*, which, on the contrary, was a general custom among the Celtic and Teutonic races.

"Now it is a remarkable circumstance that, whenever we find the swords, or the 'celts,' along the whole line of the European limits of the empire, whether in Ireland in the far west, in Scotland, in distant Scandinavia, in Germany, or still farther east in the Slavonic countries, they are the same—not *similar* in character, but *identical*. It is certain that these countries were not occupied by peoples of the same race, nor is it at all probable that there was at any time (except through the Romans) a direct intercourse between the people on the borders of Russia and those of Ireland; and it seems to me that we should be led almost irresistibly, by the fact just stated, to the conclusion, particularly since we find them within the Roman empire, that these objects did not really belong to the countries where they are found, but that they must have been manufactured for them in some central position common to them all—in fact, that they were made in the Roman empire, and sold to the barbarians, just as now, at Birmingham and in others of our great manufactories, articles are made for exportation to suit the tastes of the Indian of America, or the Negro of Africa. There are known facts which corroborate this view of the matter.

"At an early period, local inter-communication was extremely difficult and extremely slow, for people in general had to travel on foot, and their travelling was surrounded with danger. We know that not many years ago, before stage-coaches were generally introduced, the whole population of a village or small town remained so closely attached to the spot, that any one of them who had visited a distant village or two, was looked upon as a remarkable personage. Much more was this the case at the remote period of which we are speaking. Under such circumstances, the internal commercial relations of a country were very small. At a later period of the middle ages, the inconvenience arising from this circumstance was in a small degree obviated by the establishment of fairs, to which merchants and manufacturers repaired at certain periods of the year, and at which people bought and laid up sufficient stores for the interval. But before the establishment of these fairs, a great part of the trade and manufactures of a country was in the hands of wandering dealers or workmen, such as in more modern times are termed *pedlars*, a name probably derived from the circumstance that these dealers went on foot. Men who sold certain articles, or who practised certain arts, wandered thus over an immense extent of territory; they received to a certain degree the same kind of protection as minstrels, and passed often from one country to another. Their arrival was looked forward to with anxiety by those who needed their services, and who had saved money for purchases, or collected materials for work. Thus, even in greater matters, people prepared their malt and other ingredients for the time when the itinerant brewer came round and made their ale; and, after gunpowder came into use, each town or great lord expected the visit at a certain period of the

man skilful in making it, at whose arrival they had the materials ready. So people who had articles of any kind that needed mending, if they were not mendable in a very easy manner, laid them aside, and waited till the periodical visit of men professing to make the repairs they required.

"There are curious facts illustrating this practice connected with the immediate subject on which I am treating. In various places in England, especially in the eastern and south-eastern districts, and under circumstances which leave no doubt in my mind of their belonging to the Roman period, are found not unfrequently the remains of the working stock of people who evidently went about, in the manner just described, to make implements of bronze, and these articles were the bronze celts and leaf-shaped swords. Thus, in 1845, a quantity of bronze celts, with punches, gouges, and other instruments of the same material, as well as several pieces of unused metal, one of which appeared to be the residuum left in the melting pot, were found at a village near Attleborough, in Norfolk. No less than seventy of the celts, and ten spear-heads of bronze, were found together in a meadow near Stibbard, in the same county. A similar collection of bronze chisels, &c., with portions of a leaf-shaped sword, was found at Sittingbourne, in Kent. At Westow, in Yorkshire, a collection of sixty such implements, together with a piece of a broken sword, with a piece of bronze which appeared to be the residuum from melting, was found in an earthen jar or vase. I have myself seen some of a collection of whole and broken celts, gouges, &c., found under similar circumstances at the foot of the Wrekin in Shropshire, not far from the Roman town of Uriconium. I might easily extend the list of such discoveries which have been made at different times in our island; and similar discoveries have been made also in various parts of Germany, in Switzerland, and in France. Leland, writing in the time of Henry VIII., and speaking of Cornwall, tells us, 'There was found of late yeres spere heddes, axis for warre, and swerdes of coper, wrapped up in lynin scant perishid, nero the mount in St. Hilaries paroch in the tynne workes.' Here we find the manufactures of these articles actually brought into relation with the mining districts from which the metals were derived.

"Now here, I think, the whole mystery of these bronze implements is solved. It is evident, from the frequency of these discoveries, that the *makers* were rather a numerous class throughout the Roman empire. They travelled about with their melting pot, and a certain quantity of material, to which was added the broken bronze they found at the places where they stopped to work, and which had, no doubt, been carefully preserved until their arrival, perhaps, to be taken in part payment. The actual molds in which the celts were cast are found commonly enough. These 'celts,' with the chisels and gouges, appear to have been the articles made in greatest quantities within the civilised parts of the empire, because they were articles for domestic purposes; but we see that the same manufacturers did make the leaf-shaped swords, and the spear-heads. There were various reasons why bronze should be used for such purposes. In the first place, it is far more easily fusible than iron, or any other hard metal; and it is evident that an itinerant manufacture like this could not be carried on conveniently which was not easily fusible. I think we may trace, also, among the Romans themselves, a sort of superstitious reverence for bronze as a metal; and it was probably considered by the barbarians themselves as handsome, and more valuable than iron. After this statement of facts, no one will, I think, be surprised when I state that on the Continent these leaf-shaped swords have been found, under circumstances which leave little doubt of their being Roman. In France, one of these swords was found at Heilly, in the department of the Somme, with other articles, among which were four brass coins of Caracalla; and another was found in another locality along with skeletons and coins, some of which were of the Emperor Maxentius, so that they could not have been deposited in the place where they were met with before the fourth century of the Christian era.

"With regard to the *iron-period* it is not necessary to say much. We all know that from the first period at which we trace the knowledge of iron, the use of it has continued without interruption. But we know also, that iron is the most perishable of all the metals. We have only to wet the blade of a knife, and in that state expose it to the air, and decomposition begins immediately. Beyond a certain date,

no article in iron is preserved, except under very favourable circumstances. Every one who has been present at the opening of Anglo-Saxon graves, the average date of which may be considered as the sixth century, and in which abundance of iron implements, and especially weapons, such as swords and spears, were buried, knows how often the former existence of such articles is only traced by a darker tinge in the earth. It is, therefore, no proof that, at a period before the Roman age, (when we know that metal was used,) iron was *not* in use, that we find no remains of it.

"*These various considerations lead me to the conclusion, that the system of periods adopted by the northern archæologists must be rejected as having no foundation in facts.* The use of stone, no doubt, marked a low state of civilisation, but it depended partly on localities and their peculiar conditions, and did not belong to any particular period, or to any particular people; nor was it incompatible with the use of the metals at the same time. The same considerations seem to show that there was no *bronze-period* in the sense those archæologists give to the term; but that the articles in bronze on which they build their theory, were really of Roman manufacture, or, at least, made in Roman provinces, and were obtained by commerce. In saying this, I do not mean to deny that in the sequel, and towards the latter period of Roman rule, the barbarians themselves may have learned and practised the manufacture; because this, we know, was the common course in most manufactures, and, indeed, we can trace in many of these articles, especially in the more elaborately ornamented examples, an evident falling off from the tasteful forms which the Romans had given to them. It is to this period of degenerate art, indeed, that I attribute the mass of the more peculiar articles in bronze found in Scandinavia. Lastly, I feel convinced that the notion of there having been a period in western or northern Europe, during which bronze was in common use for manufactures, and iron was *not* known, is a mere gratuitous assumption. The inconvenience of such extensive generalisations will be apparent at once to the Ethnologist, who feels the necessity of studying peoples in detail, and taking them in their tribes and small divisions, instead of beginning with extensive and fanciful theories."

ABÉCÉDAIRE OU RUDIMENTS D'ARCHÉOLOGIE. By M. de CAUMONT.
2 vols. 8vo. Paris: 1854.

This is the title of a most useful and interesting work by M. de Caumont, that indefatigable antiquary, the parent of all Archæological Associations, Foreign or British. It occupies, in French antiquarian literature, the position of Mr. J. H. Parker's Manuals in our own country. Although the illustrations are confined to woodcuts, excellent, but not executed with the same degree of artistic finish as the Oxford ones, yet it constitutes a most valuable work of ready reference, specially for French architecture, and indirectly for that of other countries. The first volume refers to ecclesiastical architecture, the second to civil. There are about *six hundred* woodcuts in *each* volume, and the two volumes sell in Paris for about *ten* shillings! When the cost is so trifling, it is not worth while to do more than recommend all our architectural readers to buy the work for themselves; we can assure them that they will not regret their purchase; and when they once get it home they will probably do like ourselves, and permanently instal it (with Viollet Leduc's *Dictionary*, Parker's *Manuals*, Bruce's *Roman Wall*, and other books of that class) in a place of honour on the library table. The title is fanciful; we wish it could be changed. "Manual," or "Handbook," would sound much better to our ears, and would more

accurately represent the nature of the contents. Curiously enough, too, it is drawn up in the shape of short questions and long answers—a form to which we also object as puerile and unnecessary. These, however, are trifling blemishes that vanish when the great merit of this laborious compilation comes to be understood.

It would be travelling out of our province to give many particulars about French architecture to Cambrian readers; we may, however, refer them to several parts of the work in which Breton antiquities are treated of. There are two or three ecclesiological points worked out in it, and proved by instances, which will interest the general reader, and may induce him to look into the book itself for further information. They are these:—

1.—*Altars*.—It appears that in France, previously to the ninth century, nothing was ever placed permanently on the altar except a copy of the Four Evangelists. After the tenth century a cross was added to the altar, and placed upon it. During the thirteenth and fourteenth centuries it was only seldom that a tabernacle was placed on the altar to hold the consecrated elements,—and images were exceedingly rare before the thirteenth century. The Eucharist was kept in vessels made sometimes in the form of a dove, sometimes as small towers; and these were either suspended above the altar, or were kept in an ambry in the wall near it. (Such ambries are common in Welsh churches.)

2.—*Ambries and Piscinæ*.—In France, previously to the fourteenth century, there were often two ambries, or credences with piscinæ, near the altar—commonly in the south wall, but sometimes one in the north wall, and the other in the south. In these cases the *left hand* ambry was for the sacred books,—viz., the Gospels, the epistles, the psalters, and the missals; the *right hand* one was for the sacred vessels. When a double piscina occurred, one drain was for the water with which the officiating priest washed his hands, the other for that with which he rinsed out the sacred vessels; but, *after the thirteenth century*, the priest was made to drink the rinsing of the vessels and of his hands after communion, as at present, and thenceforth only a single piscina was used.

3.—*Lady Chapels*.—No Lady Chapels occur in plans of French churches previous to the thirteenth century; at this time, too, was introduced the custom of forming chapels round the aisles of cathedrals and large churches.

4.—*Reredos*.—There is no instance of a reredos used in France before the thirteenth century.

5.—*Triforia*.—There are hardly any triforia in the *south* of France; but the clerestory occupies *two-thirds* of the total height of the walls.

We could select fifty other “wrinkles” for archæologists, but we recommend them to get the book themselves, with the twelve hundred woodcuts, at less than a shilling a hundred! it is the cheapest bargain they can make, for they are cleverly drawn, and will be thoroughly appreciated by the professional architect. The volume on domestic architecture is, in some respects, more interesting than the other; but, of course, neither of them can compete with, much less supersede, the magnificent work of M. Viollet Leduc, to which we have no parallel in this country. M. de Caumont’s book, though limited to France, may be compared to Mr. Ferguson’s Handbook for all the World; but it is more special and better adapted for constructive purposes.

BRITANNIA ANTIQUA. By the Rev. BEALE POSTE. 1 vol. 8vo.
London: J. R. Smith. 1857.

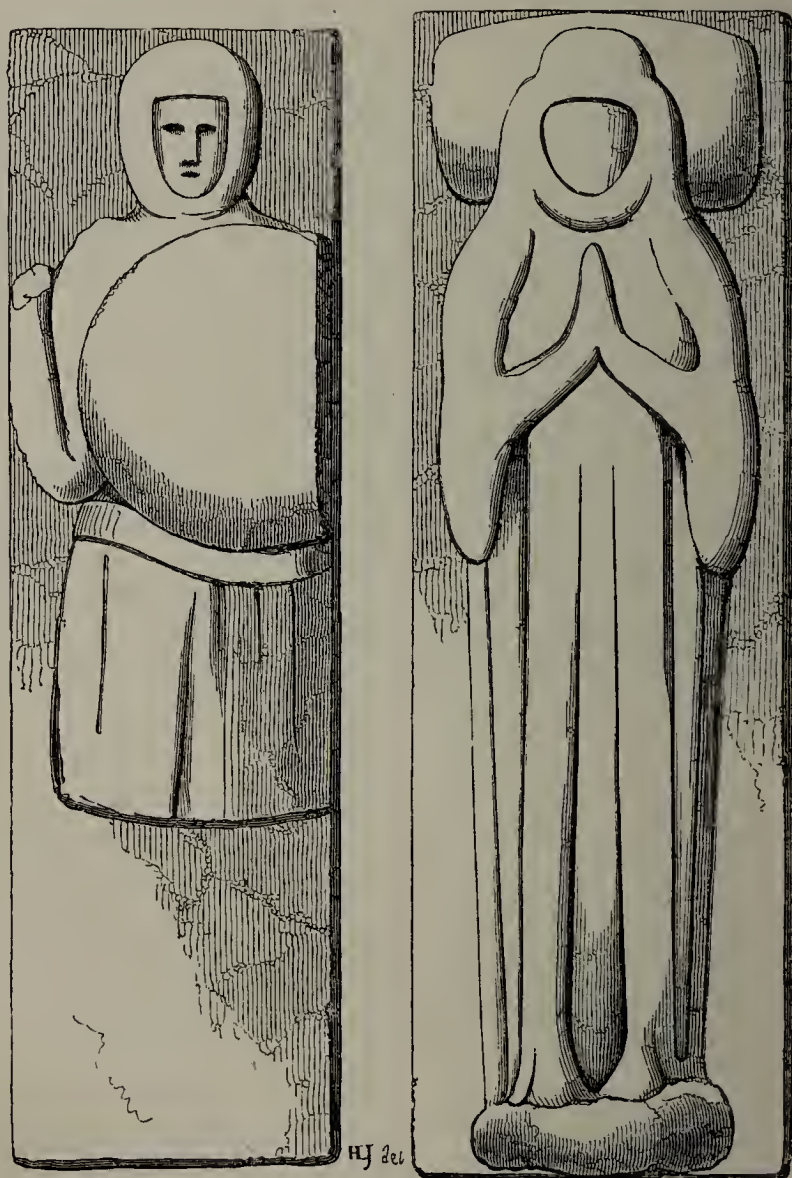
Another goodly volume has been published by Mr. Beale Poste, and, from its title alone, must at once call for the perusal of Welsh antiquaries. The author, with his usual diligence, has collected in it a vast accumulation of extracts from authors, and various records, concerning the earlier portions of post-Roman British history; and he comments upon them, as he goes along, with his usual minuteness. We do not profess to agree with Mr. Beale Poste in his inferences and conclusions; we would rather leave many of the subjects of which he treats to those theorists who still love to speculate about the early history of Britain, rather than to examine facts, and to reason by patient and philosophical induction. With a large class of Cambrian readers, Mr. Beale Poste's work will be popular, for it may give rise to endless theorizing and word-weaving; the whole history of Arthur, probable and improbable, true or mythic, is here gone into at full length; the writings of Gildas and Nennius, authentic or spurious, are fully commented upon; and several other kindred subjects are introduced, which will infallibly command the attention of many readers. We willingly pass these theoretical matters by, and we rather call attention to such chapters as that in which our author gives a lucid account of the "Gododin," and of the labours of its two recent translators, M. de Villemarqué, and Mr. J. Williams. Here they will find something tangible and well worth reading. Mr. Beale Poste devotes no less than a chapter of fifty-four pages to this subject, and we have read it over more than once with great interest; it confers credit on the author for his exposition of the labours and systems of those who have handled this valuable historic poem. Another highly interesting chapter follows on "The Ancient Sea-Coast of Britain," as illustrated by that of Kent, in which the discoveries of modern geological science are brought to bear on the obscure records of early or mediæval history. A similar chapter ought to be written on the coast of Wales, and it would form a most legitimate subject of "mixed archæology." Several miscellaneous chapters constitute the remainder of this volume, and they are some of the most valuable in it. In particular there is one on "The Metrical Chronicle of Gottofrid of Viterbo," containing an account of Britain, (which extends from page 606 to page 617 of the Basle folio edition,) well worthy of the perusal of our readers; and in Chapter XX. there are various remarks on some ancient accounts of Britain, of no small interest. Mr. Beale Poste's opening chapter on Asser, Gildas, Nennius, his remarks on the Triads, &c., will all command attention; but we should recommend our readers to look, at the same time, at Mr. Wright's *Biographia Literaria*; and at Mr. Herbert's scarce and curious works on *Britain after the Romans*, his *Cyclops Britannicus*, &c.; and also at Mr. Kemble's *Saxons in England*. In our own opinion many years must yet elapse before archæological, ethnological,

and philological facts can be accumulated in sufficient number, and with sufficient certainty, to allow of any satisfactory treatment of these obscure periods of British history.

PROCEEDINGS AND PAPERS OF THE KILKENNY AND SOUTH-EAST
OF IRELAND ARCHÆOLOGICAL SOCIETY. Vol. I. New Series.
Nos. II., III., IV.

The proceedings of the Kilkenny Society continue to show their usual talent, and keep up the series of interesting documents referring to the South-East of Ireland, which its members have been for some time engaged in bringing to light. Our space unfortunately prevents us from quoting passages from the Numbers mentioned above; but we cannot avoid again recommending the Society and its Journal to the attention of our own members. In No. II. they will find an account of the attempted capture of "Captain Freney," a bold robber of the middle of the last century, which affords a curious illustration of the insecure state of Irish society at that period. There is also a good account of the Franciscan Friary at Adare, by Mr. R. B. Brash; some extracts from Dineley's, or Dingley's, *Diary*, (alluded to in connection with a MS. of his referring to Wales, at page 72 of this present volume of the *Archæologia Cambrensis*,) and a modern elegy in Erse, of the end of the last century, on the Rev. E. Kavanagh, by a brother clergyman named Lalor, which we recommend to the notice of all bardic amateurs. It is much to be desired that the early and scarce Numbers of the Proceedings of this Society should be reprinted; the cost could not be great, and they would certainly sell well.

HISTORY OF RADNORSHIRE.



Coffin-Lids, New Radnor Church.

Archæologia Cambrensis.

THIRD SERIES, No. XI.—JULY, 1857.

HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. VIII.

(Continued from page 195.)

Members for the County and Borough of Radnor since 1820.
Communicated by JOHN JONES, Esq., Cefnfaes.

<i>Session.</i>	<i>County.</i>	<i>Borough.</i>
1826.	Walter Wilkins, Esq.	Richard Price, Esq.
1828.	On death of W. Wilkins, Thomas Frankland Lewis was returned.	
1830.	Thomas Frankland Lewis, Esq.	Richard Price, Esq.
1832.	Right Hon. Thos. Frankland Lewis.	Richard Price, Esq.
1834.	Right Hon. Thos. Frankland Lewis resigned on being appointed Chief Commissioner of the New Poor Law, and was succeeded by Walter Wilkins, Esq., grandson of Walter Wilkins, the former member.	
1835.	Walter Wilkins, Esq.	Richard Price, Esq.
1837.	Walter Wilkins, Esq.	Richard Price, Esq.
1840.	On the death of Walter Wilkins, Esq., Sir John Benn Walsh Bart., succeeded.	
1841.	Sir John Benn Walsh, Bart.	Richard Price, Esq.
1847.	Sir John Benn Walsh, Bart.	Right Hon. Sir Thomas Frankland Lewis, Bart.
1852.	Sir John Benn Walsh, Bart.	Right Hon. Sir T. F. Lewis, Bart.
1855.		Right Hon. Sir T. F. Lewis, Bart., died, who was succeeded by his son Sir George Cornwall Lewis, Bart., and, on his being appointed Chancellor of the Exchequer, was again returned.
1857.	Sir John Benn Walsh, Bart.	Right Hon. Sir George Cornwall Lewis, Bart.

A List of the Names of Manors in the County of Radnor as they at present exist, together with those of their Proprietors.

<i>Manors.</i>	<i>Proprietors.</i>	<i>Manors.</i>	<i>Proprietors.</i>
Radnor Foreign	Bailiff and Burgesses of New Radnor	Golon	J. Chas. Severne, Esq.
Radnor Forest .	T. Frankland Lewis, Esq.	Boughrood . . .	Francis Fowke, Esq.
Downton		Llanstephan . .	Francis Fowke, Esq.
Newcastle	Crown	Clasbury	Colonel Wood
Bilmore, <i>alias</i> Stanner		Cefn-y-llys . . .	
Evanjobb	Earl of Oxford	Llanwenny . . .	T. Frankland Lewis, Esq.
Barland and Burrfa		Ismynydd	
Stanage	Charles Rogers, Esq.	Trewern	Sir Benj. Walsh, Bart.
Norton ¹	Earl of Oxford	Coed Swydd . . .	The same
Badland	Earl of Oxford	Y Gre	Crown
Blaiddfa	Richard Price, Esq.	Rhiwarallt . . .	Crown
Kinnarton	Rev. John Rogers, Clerk	Rhosllyn	Crown
Gladestry	Crown	Iscoed	Crown
Upper Elfael . .	Trustees of Boughrood Charity	Cwmduddwr	
Clasewm	Percival Lewis, Esq.	Grange ²	Robert Peele, Esq.
		Ismynydd	Walter Wilkins, Esq.
		Clâs Garmon or Sant Harmon ³	Bishop of St. David's.
			Perc. Lewis, Esq., Lessee
		Michaelchurch .	Wm. Trumper, Esq.

Forests, &c.

The county of Radnor contains three forests, viz., the forest of Cnwclâs, the forest of Blaiddfa, and the forest of Radnor. Some add a fourth, viz., Colwyn Forest.

By an inquisition of the forest of Radnor taken on the third day of October, 1564, in the sixth year of the reign of Queen Elizabeth, before Robert Davies, James Price, and Edward Price, Esquires, by the corporal oaths of Stephen Howell, Clement Donne, David ab Rhys ab Evan, Arthur James ab Evan, William ab Watkin Dafydd, David ab Howell, Rhys ab Meredith ab Rhys, Meredith ab Owen, Lewis ab Evan, John Evan Rhys, Howel Evan ab Rhys, Howel ab Evan ab Philip, it appears, that it then consisted of 3000 acres, of which 2000 were heath, foggy and moorish grounds, 800 were lanes, roots, and bushes of small orls and thorns, and 200 acres fit for pasturage; that the yearly rent was nineteen pounds; that it extended in length about three miles, viz., from Maes Moelyn to Sarnau Cerrig, and one mile and a half in

¹ The only customary manor in the county.

² A crown rent of £6 paid to his majesty's auditor.

³ A court baron for holding pleas to the amount of £2, but now discontinued.

breadth, viz., from Quarrel Rhys ab Dafydd to Stalbaig ; that the forest of Radnor was granted by King Henry VIII. to William Abbot, Esq., for his natural life, under whom Stephen Vaughan was farmer of the said forest ; that the inhabitants of the parishes of New Radnor, Old Radnor, Cascob, Blaiddfa, Llanfihangel Rhydieithon, Llandegla, Llanfihangel Nantmoylen, had right to common of pasture thereon, paying for every beast and cattle, 2d., for every score of sheep, 3d., called chenil, or cwmdogaeth.

Originally Radnor Forest was a boundened forest ; that is, if any man or beast entered the said forest without leave, the former was to lose a limb, and the latter to be forfeited, unless a heavy ransom were paid, and other grievous exactions submitted to. These acts of oppression were exercised with unprincipled severity, and instances are recorded of the cattle of the parishioners having been driven within the limits of the forest by the foresters, in order that the said cattle might be forfeited, or a large fine paid for their ransom. A petition complaining of these grievances was presented to Queen Elizabeth, in remedy whereof, a decree of the Court of Exchequer was passed in the fifteenth year of her reign, (1573,) which confirmed the right of the inhabitants of the seven parishes aforementioned, and established a new rate of payment, viz., for every beast or cattle above the age of yearling, 6d.; for yearlings, 2d. each; for every score of sheep, 2d.; for every calf under the age of yearling, and yet grazing, 2d.; for every foal and filly under a year old, and grazing, 4d.; and for every score of lambs grazing 8d.; but for mere sucklings of either, nothing. All strayers to be proclaimed at the parish church, and to be restored to the owners, upon making reasonable satisfaction for their trespass and keep. By this comprehensive and liberal decree, every possible complaint had its appropriate remedy, and every dispute that could have arisen its final adjustment.

A Catalogue or Inventory of Crown Lands in the County of Radnor, specifying the Premises, Names of Tenants, Gross Annual Rent, number of Years in Arrear, &c.

Tenants' Names.	Names of Premises.	Gross Annual Rent.			Years in Arrear, Geo. III.	
		£	s.	d.	1784.	
James Watt, Esq.	Gladestry Mill ⁴	0	18	4	12 yrs.	
Evan Stephens, Gent..	Rhayader Mill	0	17	4	1	„
Rev. J. W. Davies....	Cnwelâs Mill ⁵	1	2	0	3	„
Richard Austin, Esq..	Clôs Mawr in Gladestry	1	0	0	24	„
Mrs. Baskerville.....	Cefn-y-gaer Mill	0	15	0	13	„
Richard Biddle, Gent.	Melyn Hothnant	0	3	4	1	„
Walter Wilkins, Esq..	Mill in Ysmynydd.....	0	3	4	4	„
Marina. Gwynne, Esq.	Aberedw Mill.....	0	13	4	16	„
J. C. Severn, Esq.....	Knill Rectory Stipend	0	3	0	5	„
Robert Peele, Esq....	Grange Cwmdauddwr	6	0	0	3	„
	Tenths of the said Grange	0	2	6		
The same.....	Land, &c., in Llansantfrede.....	0	6	8		
Dean of Windsor	Messuage and Garden in Llanhir....	0	3	4	9	„
Earl of Oxford	Ackwood and Cwmbergwynne.....	3	0	0		
The same.....	Northwood and Harleighwood.....	8	0	0		
Dukes of Chandois...	Agistment of Radnor Park ⁶	3	6	8	13	„
Richard Austin, Esq..	Cow Mead ⁷	0	12	0	17	„
Edward Lewis, Esq., or } Duke of Chandois. }	Lleyfield Land, <i>et alibi</i> ⁸	1	11	0	13	„
Stephen ab Howell ...	Pluck Park	0	0	6	24	„
Thomas Lewis, <i>alias</i> } Edward Lewis, Esq. }	Lady's Field	0	12	0	24	„
— Lewis, Esq.	Radnor Forest	11	0	0	6	„
Cymortha	Gladestry Horn-hield	7	15	0½	2	„
Griffith Jones	Escheat Land in Gladestry	1	0	0	24	„
Præpositus.....	Rents of Assize in ditto	2	16	8		
Dean of Windsor	Heriots of Presthend	10	0	0		
Bailiff	Bailiff of the Tolls of ditto.....	4	1	0	24	„
Bailiff	Bailiff of Presthend	6	9	0	4	„
Præpositus.....	Rhistlin, <i>alias</i> Rhosllyn	7	7	11½		
Præpositus.....	Uwchcoed	7	14	11¾	1	„
Rev. J. W. Parsons...	Land about Pen-y-bont ⁹	0	7	8		
Præpositus.....	Bryn-y-bont	7	14	11½		
Dean of Windsor	Land in Rhayader, and Tolls ¹	3	6	8		
Præpositus.....	Rhayader	4	19	8		
Præpositus.....	Cwmydauddwr	4	16	8		
Richard Wright, Esq.	Lord's Land in Knighton ²	0	7	4	2	„
Bailiff	Cnwelâs	5	6	4½	2	„
Sir Benj. Walsh, Bart.	40 acres of Land near Swydd-yr-allt ³	0	15	0	4	„
Præpositus.....	Swydd-yr-Allt	11	6	5½	2	„
Præpositus.....	Swydd-y-Grè	23	10	2½		
Præpositus.....	Swydd-Wynogion	10	6	8½		
Bailiff	Knighton Borough	8	4	4½		

⁴ The same rent reserved in the grant made by Charles I. to Eden, Scriven, and others.

⁵ Ditto.

⁶ Granted in fee to Young and Favell; purchased by Pl. Lewis, Esq.

⁷ In Austin's lease.

⁸ Granted in fee to Young and Favell; purchased by Pl. Lewis, Esq.

⁹ Same rent reserved in grant of Charles I. to Eden, &c.

¹ In Dean of Windsor's lease.

² Same rent reserved in the grant of Charles I.

³ Ditto.

Earl of Oxford	Tolls of Knighton ⁴	3	6	8½	
Robert Davies, <i>et alii</i> ..	Rents of Assize in Presteigne	0	3	4½	24 yrs.
Mr. John Cooke	ditto ditto	0	4	1½	4 „
Mr. Edward Price.....	ditto ditto	0	19	10	
Mr. Ezekiel Palfrey ..	Land, and a Tenement in Llanddewi	0	6	8	
Richard Austin, Esq. .	Site of Radnor Castle	0	1	0	
Richard Austin, Esq. .	Land in Clascwm named Allivies....	0	3	8	
Edward Allen, Esq. .	2 Sheds in Knighton Borough.....	0	0	6	
Edward Burton, Esq. .	A Close on Cefn y gaer hill	0	2	6	
Louisa Price	Tenement in Presteigne.....	0	0	2	
Duke of Chandois....	ditto ditto	0	2	0	
Jno. Hancock, <i>et alii</i> ..	ditto Ave Mary Lane, Presteigne	0	0	3½	
— Clarke	ditto in Presteigne.....	0	0	1½	
Evan Meredith, Esq. .	ditto ditto				
Earl of Powis	ditto ditto				
Dean of Wiudsor	Lead Mines, &c., within Cantref				
	Moelynaidd	0	10	0	
The same	Whittersey Land in Cnwclâs Borough	0	6	8	
The same	Lord's Mead in Cnwclâs	0	3	4	
The same	Weretissa Land	0	0	6	
The same	Site of Cnwclâs Castle	0	0	8	
The same	4 acres of Land named Brouyrhiw-				
	gwydd, and Llwyney Goodin	0	0	6	
The same	2 parcels of concealed Land named				
	Wyrgloddgam, and Black Mead ..	0	3	8	
The same	Herbage of Cnwclas Forest	0	13	4	
The same	2 parcels of concealed Land in Knighton	0	2	0	

The following are the extracts from *Domesday Book* concerning the district of Radnor:—

In Hezetre Hundred.

Rex ten. Radenore. Harald.
Com. ten. Ibi 15 Hidæ. Wastæ
sunt 7 fuei. Tŕa e. 30 Car. Hugo
Lane dicit q^d Wilts Com. hanc
Tŕam sibi dedit q^{do} dedit ei Tŕam
Turchil antecessoris sui.

In Hezetre Hund.

Osbernus fil. Ricardi ten. 7
tenuit Bradelege de 1 Hida 7
Titlege de 3 Hidis 7 Bruntune
de 1 Hida 7 Chenille de 2 Hid.
7 Hercope de Dimid Hida 7
Hertune de 3 Hid 7 Hech de 1
Hida 7 Clutertune de 2 Hid. 7
Querentune de 1 Hida 7 Discote
de 3 Hid. 7 Cascope de dimid.
Hid. In his 11 $\overline{\text{M}}$ est Terra 36

In the Hundred of Hezetree.

The king holds Radnor. Earl
Harold did hold it. It contains
fifteen hides, which are and were
waste grounds. In this land are
thirty carucates. Hugh Lasne
saith, that Earl William gave this
land to him, when he gave him
the land of Turchil his predecessor.

In the Hundred of Hezetree.

Osbern, the son of Richard,
holdeth and did hold in Bradley
one hide, in Titley three hides, in
Brampton one hide, in Knill two
hides, in Hercope (or Herrock)
half of a hide, in Harton three
hides, in Hech one hide, in Dis-
coid three hides, in Cascob half
of a hide, in Clatterbrook two
hides, in Querentune (or Kinner-

⁴ In lease granted by James II., 1686, to Francis Haynes of Worcester, the same rent is £13 Gs. 8d.

Car. sed wasta fuit 7 est Nunq̃ geldavit. Jacet in Marcha de Wallis.

In Lenteurd Hund. Sciropscire.

Isdem Osbernus ten. Stanegē. Ibi 6 Hidæ. T̃ra e. 15 Caruc. Wasta fuit 7 est. Ibi 3 Hidæ.

Isdem Osbern. ten. Cascop 7 tenuit. Ibi dimid. Hid. T̃ra e. 2 Caruc. Wasta fuit 7 est. Ibi Silva 7 una Hida.

In Hezetre Hund.

Radulphus de Mortemer ten. in Pelelei 2 Hid. In Ōrtune 2 Hid. In Mildctune 3 Hid. In Westune 2 Hid. In tot. 9 Hidæ sunt wastæ in Marcha de Wales. T̃ra ē 18 Car. Septē ̄ fuer. 7 qnq̃ tainai tenuerunt.

In Hezetre Hund.

Rad. de Mort. ten. Duntune 7 Oidelard de eo. Ælmar 7 Ulchet tener. pr. 2 ̄ 7 poter. ire quo voleb. Ibi 4 Hidæ. Duæ ex his non geldabant. In dño sunt 2 Car. 7 3 villa. 7 3 bord. cum. dimid Car. Ibi 6 servi 7 piscat. Silva dimid 6 in l̄g 7 5 q̃ lat. Ibi sunt duæ Haiæ. Valf. 30 sol. Hanc t̃ram ded. W. com. Turstino Flandrensi.

ton) one hide. The land of these eleven manors contains 36 carucates. It was and is at present waste. It is situated in the Marches of Wales, and was never assessed.

In Leintwardine Hundred, Shropshire.

Thesaid Osbern holdeth Stanegē, consisting of six hides. The carucates are fifteen. Three hides were and are at present waste grounds.

Thesaid Osbern holdeth Cascop, and did hold it, containing one-half of a hide; two carucates of which were and are at present waste. It contains also a wood, and one hide.

In the Hundred of Hezetree.

Ralph Mortimer holdeth in Pilleth (or Bilmore) two hides, in Norton two hides, in Milton three hides, in Weston two hides. These nine hides are waste grounds in the Marches of Wales. They contained eighteen carucates of land, and comprised seven manors, or lordships, occupied by five officers, servants, or tenants.

In the Hundred of Hezetree.

Ralph Mortimer holdeth Duntone and Oidelard under him. Elmar and Ulchet did hold it by two manors, or lordships, and will be free to go whithersoever they please. It contained four hides. Two of these are exempt from paying taxes. In demesne are two carucates, and three villani, and three bordarii, with half a carucate. There are six servants and fishermen. Half of a wood, extending six miles in length, and five in breadth. There are two parks. The whole is valued at thirty shillings per annum. This property was given by Earl William to Turstin of Flanders.

CHAPTER VI.

PAROCHIAL ANTIQUITIES.

1.—*Hundred of Radnor.—Casob.*

The usual explanation of this word, viz., Cae-yr-esgob, the Bishop's Meadow, is, in our judgment, inadmissible; because it is neither descriptive of the situation of the place, as all Welsh names of parishes are, excepting those which begin with *Llan*; nor singularly appropriate, since any other lands may have been episcopal, as well as this; and especially, because the contraction of Cae-yr-esgob into Casob militates against the idiom of the Welsh language. In *Domesday Book* it is called Cascope. Attention to this orthograpy of the word would have led to its true etymology, viz.,—Cas, a fortress, and Cope, an eminence. The justness of this etymology is confirmed by tradition, which reports that a small fortification of earth formerly stood on the summit upon which the church is erected; or, perhaps, the name Casob might mean the eminence impending over the brook Cas, which runs through the parish, and discharges itself into the river Lug.

This parish is situated partly within the liberties of New Radnor, and partly in the townships of Litton and Casob, in the hundred of Wigmore, in the county of Hereford, and contains the townships of Casob, and Litton and Casob; the former township being in the county of Radnor, and the latter, with the remaining part of the township of Casob, being an insulated portion of the county of Hereford. At the time of compiling *Domesday*, it was situated, at least a part of it, in the hundred of Hezetree, in the county of Hereford; and the land mentioned consisted of half of a hide, belonging to Osbern, the son of Richard.

The portion comprehended within the liberties of New Radnor is by far the most considerable part of the parish, being five-sixths of the whole, and is called the township of Casob. The assessment of its poor-rates, and the

land-tax, are kept and paid distinct from the portion in the townships of Litton and Cascob, which is denominated Wigmore land, and formerly belonged to Mortimer, Earl of Marche. The money raised by the parish rates for this part in 1803, was £39 18s. 11d., at 3s. 4d. in the pound. In these rates, this last is associated with the remainder of the township, which is comprehended in the parish of Presteigne.

The township of Cascob consists of two manors, viz., Achwood and Cwmgerwyn, formerly a part of the Marches of Wales, but now belonging to the king, being specifically reserved to the crown in the charter granted to the borough of New Radnor. These manors were holden by lease, for many years, by the Earl of Oxford, and his ancestors. An Act of Parliament was passed in the fifty-third year of George III., (A.D. 1813,) for inclosing the common and waste lands in this township.

The portion of the parish in the townships of Litton and Cascob is on the north-east side, and contains by estimation about five hundred acres of land, whereof about two-fifths are inclosed, and the remainder is an open common, called Lanfawr. The whole of this township, consisting of probably twelve hundred acres, is an insulated part of the county of Hereford, being bounded on all sides by the county of Radnor. The money raised by the parish rates for this part, in 1803, was £45 5s. 4d., at 4s. 6d. in the pound. The manor is part of that of Stepleton, and belongs to the Earl of Oxford.

The principal landed proprietors in the parish are John Whitaker, Esq., who served the office of High Sheriff for the county of Radnor in the year 1809; and Hugh Stephens, Esq., who was High Sheriff for the same county in 1818.

(To be continued.)



*Tomb of St. Nonne
at Dinan Brittany*

THE TOMB OF STE. NONNE, AT DIRINON, IN BRITANNY.

THE Tomb of Ste. Nonne is one of the most beautiful, as well as remarkable, sepulchral monuments in Lower Brittany; it is also one of the least known, and consequently least noticed. By a Cambro-Briton it will be regarded as the most interesting.

It is to be found at Dirinon, said to mean "Land of Ste. Nonne," a small and miserable bourg, situated about two leagues (five miles) from the pretty little town and port of Landerneau, near Brest, in the department of Finistère. It lies at a short distance to the right of the *grande route* leading from Brest, through Landerneau, to Le Faon, Chateaulin and Quimper. The lofty and elegant steeple and spire of Dirinon are visible from all parts of the surrounding country, and at the time of our visit were rendered yet more conspicuous from the latter having lost its point in a thunder storm. The church of Dirinon, an elegant structure of the end of the sixteenth, and commencement of the seventeenth century, is remarkable for the wooden vaultings of its roof, glittering in gold and paint, and covered with numerous figures of apostles, saints, bishops and kings, and framed Latin inscriptions, taken principally from the Old Testament. In the apse is a carved image of Ste. Nonne, the patron of the commune. Curiously carved cornices are carried along the nave, and some other parts of the church, exhibiting many grotesque figures playing on different musical instruments. Gurgoyles stretch out at intervals, and the general effect is good. All these ornamentations are rather common in Finisterian churches and chapels of the sixteenth and seventeenth centuries. The carvings are in general very well executed, and, not unfrequently, represent agricultural and domestic subjects.

In the church-yard is the Reliquaire, or Sepulchral Chapel of Ste. Nonne, of the same date as the church. It is large, and, besides some grotesquely carved cornices,

we see three tie-beams, terminating at each extremity in enormous dragons' jaws. Here is the tomb, a sarcophagus rising from the centre of the floor; on the level top lies the recumbent figure of a female, holding a clasped book pressed to her bosom. A veil covers the upper part of the head, falling back gracefully over the shoulders and down to the heels. It is also brought round the bosom, but opens at the knees. The feet rest on a dragon vomiting flames, in whose loins has been sacrilegiously bored a candle socket, overflowing with congealed tallow, after the old vestry room fashion on our own side of the water in days of yore. The pillow, or cushion, whereon reposes the head of the saint, is supported on each side by a half reclined angel, and a delicate canopy, or dais, surmounts the whole. The entire figure is beautifully chiselled, and cannot, we think, be later than the fifteenth century. Thus it would be older than either the church or the chapel. On each side face of the sarcophagus are sculptured six apostles, in two compartments, or panels, separated from each other by an angel holding an escutcheon, but so covered with Prussian blue as effectually to hide all armorial bearings, if any such ever existed. Each end face of the sarcophagus exhibits a similar angel. Both the angels and the apostles, in comparison with the recumbent statue, are rudely sculptured, and would seem not to have originally belonged to it. On adjourning to the contiguous cabaret for our usual *demi-chopine de vin*, and to obtain some information respecting the "personality" of the statue, our suspicions as to the originality of the sarcophagus were confirmed. The grandmother of the house, and an octogenarian who was sipping his "modicum," informed us that, during the great Revolution, the tomb was pulled down, the statue only escaping. In more tranquil times the tomb was re-erected, and then, probably, the remains of some other sarcophagus were collected for the purpose. Both our informants recollected the sacrilege and the restoration. From them, too, we learnt, to our no small surprise and perplexity, that the figure represented Ste.

Nonne, the patron of the commune, and the mother of St. Divy, or David.

We had never before heard of a *Breton* Ste. Nonne, for not one of the many oracles whom we had read, hagiographer, historian, or topographer, spoke of this remarkable monument. Indeed, at the present moment, we know but two books in which mention is made of it,—the new edition of Ogée's *Dictionary*, and the magnificent work of Taylor and Nodier, *L'Ancienne France*, whence our drawing of the tomb is borrowed. Neither of these were published at the time of our visit.

Not far from the bourg, and towards Daonlas, is the stone which served as cushion to the Sainte Mère, when delivered of her son St. Divy; another stone whereon she knelt when performing her penitences, and on which appears the impression of her knees; and the miraculous fountain in which the new-born infant was baptized. This information we also gathered from our friends at the cabaret, and on a subsequent day we visited these relics. The stones, as may be supposed, are not worth the pilgrimage, and we were equally disappointed as to the fountain. It is a miserable little spring, half dry, (in the month of July,) and half full of "panshords," to use a school-boy phrase—a very sorry "source" in a land of "living waters."

There is also in the commune, and about a mile from the church, a small chapel dedicated to St. Divy, whither we likewise pilgrimized on the day of the saint's fête, or "pardon," (the 26th July, and not the 1st March,) but neither chapel nor pardon repaid us our trouble. This chapel must not be confounded with the chapel or church of St. Divy (la Forêt), on the opposite side of the valley of the Elorn, and of which we shall speak hereafter.

The *Dictionnaire d'Ogée*, in speaking of Dirinon, tells us that

"The relics of the Sainte (Nonne) are inclosed in a silver Reliquaire, in form of a chapel, in the style of the 16th century. . . . The chapel is said to have been originally the Parish Church, which at first they wished to erect at Gorre-Lan-Urvan,

but the walls were miraculously pulled down as fast as they were built up, whereupon a stone was placed in a cart drawn by oxen, which halted where the chapel now is. The stone is still shown there. Annually, on the Eve of the Pardon, a light which seems borne by nobody, appears going from the Church to the Chapel of St. Divy, and returns almost immediately, accompanied by another light, which soon afterwards returns alone to the place whence it came."

We must not omit mentioning that, at the back of our cabaret, and bordering the church-yard, there rises a low half conical mound, or large circumference, and bristling with isolated blocks of granite. Any one tinged with Druido-mania would ascribe to it an artificial origin. It is at least probable that it might have been resorted to as a sacred spot, which would be a reason, moreover, for the erection of the Christian edifice there. Dirinon itself stands on commanding ground; and this additional elevation, lifting us up above all surrounding objects, opens out upon such a panorama as even Brittany rarely presents. Ogée calls these blocks "Les rochers de Quillien."

Let the pilgrim return to Landerneau, not by the way he came, but by the valley of Raouzle, which he has just been overlooking, with the great mill-pond, the little tower of St. Aubin, the only remains of the chapel of that name, and now the chimney of a blacksmith's forge, and under the Cyclopean rocks which border the gorge at the bottom of the valley opening out upon the Elorn.

On the opposite crest of the valley of the Elorn, and nearly in a line with Dirinon, lies the little bourg of St. Divy, to which we have joined the additional title of "la Forest," in order to distinguish it from the chapel of St. Divy, Dirinon. It is not more than two leagues from Landerneau, a little to the right of the road from that place to Brest. Its church is principally remarkable for the pictorial legend of Ste. Nonne, and St. Divy, painted on the wainscotted vaulting of the choir and apse. This curious scene-painting is dated 1676, and though, in parts, somewhat damaged, is in pretty good general

condition. The "tableau" is divided into six compartments, which, from their height above the floor, there is some difficulty in interpreting. Each compartment has its written legend, and, although we paid two visits, we found it impossible to decipher more than a few detached portions. We should have said two legends each, for there is one, the uppermost, in Latin, of which we could only decipher a single word here and there; the other in French, and much more legible, as being much lower than that in Latin. In our distress we referred to a gentleman whose acquaintance we had made after our first visit, and he very kindly furnished us with a copy of all the legends, which he had been at the pains of deciphering as well as he could, with the aid of a long ladder, with what labour and inconvenience may be readily conceived. Unhappily our poor friend, whose head was a little eccentric, wrote so miserable a hand, that our task in deciphering his copy was almost equal to his own in making it. As regards the Latin inscriptions, we fear that it will be impossible to correct them, for it is evident that they are incorrect; but the French legends will be found pretty exact. We have no doubt that our friend had originally been perfectly conversant with the Latin language; but in early life he had been confined for some years in a lunatic asylum, and although sufficiently re-established to manage his own affairs, his eccentricities never quitted him. He possessed property to some amount, but lived like a hermit, in a small cottage, much dilapidated, and surrounded by a very large garden. He received no one but his washerwoman, made his own bed, was his own cook, &c., &c. He kept a quadruped, moreover, which he called a horse, in his garden, which was full of fruit, which he would not sell or give away, and which he could not eat. His only "hobby" was the archæology of Lower Brittany, of which he knew more than any other person whom we met with in our promenade. We feel some pride in adding that to us he was particularly obliging, communicating his books, his maps, and his information, receiving us in his cottage,

and loading us with fruit. He died some years ago of apoplexy, and with him we lost the only means of acquiring *further* local information respecting Lower Brittany. Unfortunately it is not the custom of the local publications to reply to any questions. The impossibility of obtaining archæological information without a personal visit seems to be insuperable, or we might have given a better version :—

COPY (TRANSLATED).

Month of August, 1836.—Chapelle de St. Divi.

First Tableau on the left.—The saint seated on a mountain, preaches to the multitude of auditors. The figures are well grouped. Inscription on the upper part,—“Dum predicat incredulis, humus tunc colli similis surgit quod prius humile, ac error evanuit.” Inscription at bottom, half covered by a plant,—“The earth rises underneath his feet mountain whilst he preaches in the Pelagians, and an angel descended as David preached.”

Second Tableau.—St. Divi on his death-bed. Figures of the bystanders and of the saint remarkable. Upper inscription,—“Esto præsens de sole [solo]: in agone salutem fert Pastor bono nostro.” Lower inscription,—“God forewarns St. Divi of his death, which happened in the 107th year of his age.”

Third Tableau.—Representing a chase—hunting. On the top,—“S. David vulgo d ¹ ab angelo predictus terdenis priusquam nascitur annis.” At the bottom,—“The angel appeared to Xanthus, King of Valles, father of Monsieur St. Divi, and announces to him that on the morrow, whilst hunting, he would meet with a stag, a fish, and a swarm of bees, which would prognosticate the sanctity of St. Divi his son; the stag prognosticates his zeal, the bee his wisdom, and the fish his austerity.”

Fourth Tableau.—On the top,—“Eodem tempore sanctum Patricum angeli jussu rhosinam vallem demittit tandem [usque ad] hiberniam linquens David Meneuiam.” At the bottom,—“Saint Patrick is instructed by an angel to quit the very agreeable valley reserved for Monsieur St. Divi, who would not

¹ The blank purposely left here contains only a small *d* in our friend's MS.; but it ought to be filled up with the word *Divi*, according to the analogy of the rest of the MS. There is also authority for this from a passage in Rieemarch's *Life of the Saint*, in the *Acta Sanctorum* of the Bollandists, viz.: “David, vulgus autem Devi clamat.”

be born till thirty years after that time, and pass into Hibernia to be the apostle there, and to embark at Port Mavigan. He raises up Runither, whom he takes with him. This tableau represents St. Divi [Patrick], followed by his acolytes, raising up Runither."

Fifth Tableau.—On the top,—“Gignit Xantus rex Stum. David de beatâ Nonita et tempore conceptionis duo grandes lapides apparuerunt demum” [at the required moment?] At the bottom,—“Xantus, King of Cornouailles, now Valles, in England, whilst hunting, meets Ste. Nonne, [and] begets his son St. Divi between two rocks, which miraculously appear; the stones softens under the elbows of Ste. Nonne, whilst being delivered of her son St. Divi.”

Sixth Tableau.—At the bottom,—“Helve, Bishop of Menevia, baptizes St. Divi. Morus, a blind man, and godfather of the saint, receives his sight on washing his eyes with the water of the new fountain. St. Divi, whilst a scholar, restores sight to his master Paulinus by the sign of the cross.” On the top,—“Puer hic quâ baptisatur aquâ cæco more lumen datur oculos qui respexit 1676.”²

We are glad to be able to refer to the opinion of a much more competent judge than ourselves, as expressed in the *Bulletin Archéologique de l'Association Bretonne*, ii. pp. 65, 66.

The British and Irish emigrants and missionaries who, during the fifth, sixth, seventh and eighth centuries introduced Christianity into Armorica, naturally carried along with them their own national traditions and legends, as well civil as religious.

It is our wish, in the present observations, however, to confine ourselves to the *religious* traditions and legends, and more particularly to those which relate to the holy personages of the parent country, to whom the honour of being venerated as *patron saints* was first awarded.

The earliest of these patron saints would of course be taken from the *British Church*, for, in the commencement there could be no *native* claimants. As the first generation of missionaries wore away, and was succeeded by other “labourers in the vineyard” from the parent stock,

² Members will be able to correct some of the errors in the orthography of places, which seem to have been made by the original painters of the above legends, *ex. gr.* Valles for Galles, or Wales, &c.

and as the growing wants of a thriving population required a larger number of places of worship, the names of the holy men who had been the first to preach the Gospel in the new country would be introduced into the list, beside those of the fathers of the mother church. This would continue with increasing exceptions in favour of native titulars, until the flood of immigration had abated, and, ultimately, ceased altogether.

As the memory of these early patron saints became obsolete, or as some more recent title to the veneration and affection of the people presented itself, a change of names would sometimes take place. In course of time, too, the *origin* of the patron saint—and even that of the stock whence the new country had derived its Christianity and Christian population—would be overlooked, if not forgotten, by the mass of the community, and thus many a foreign patron would become “naturalized,” and by those means acquire what may be termed an “indigenous” right.

The *legends*—almost all of them strongly dramatized—and more especially the *mysteries*, or *miracle plays*, would greatly contribute to this “naturalization;” for the people could not but feel much less interest in a “stranger hero,” whether saint or layman, than in one born of themselves. Thus not only the *actor*, but the *scene of action*, would be brought *home*, either altogether or in part, and the original version be qualified so as to make it accord with present demands.

This is the simple history, not only of the Buhez-Santez-Nonn, and of her son St. David, but probably of many another holy legend and tradition, “indigenized” after the same process.

The only other locality that we know of, possessing any relation to St David beyond the mere title, is *Loguivy-Plougras*—or, as the people of the country called it to us, *Plouguivy*—a place which we stumbled upon when on a march from Callac to Le Ponthou, in order to make a pilgrimage to St. Emilien, or Millon, a chapel belonging to Loguivy-Plougras, and not half a mile from it. This chapel is one of the hidden gems—sadly neglected—of the Côtes du Nord. It is so beautiful that we dare not,

on this occasion, say further than that we were more than compensated for the numerous misadventures of that "day in the hills." The sexton of the chapel informed us that Loguivy is under the patronage of *St. David*, and moreover possesses some of his *relics*. But we could obtain no other information. Thus *Loguivy* would seem to be a corruption of "*Locus-Divy*," and *Ploudivy* would be "*People of Divy*."³ We made a hasty halt to look at the church of Loguivy, a low and insignificant modern structure. The reliquaire, however, is curious; its form is that of a carpenter's square, the arm of which forms the ossuary, and the stem the sepulchral chapel. Both the façades are in open arcade, or balustrade, whose columns or short pillars are Egyptian, a style which we have frequently remarked in Lower Brittany, and which seems peculiar to that country.

There is another Loguivy in the Côtes du Nord, very near Lannion, and thence called Loguivy-les-Lannions; but we know nothing of it.

The commune of St. Yvi, near Quimper, is also under the invocation of St. Divi, but we do not know of any legend or tradition attached to it. We have only the following note:—"At about a league and a half (from Quimper), and adjoining the road to Quimperlé are the remains of a small chapel. The little portal and a two-light window, with a quatrefoil to fill up the head, are pretty, and apparently of the fourteenth century. At three leagues we reached St. Yvi, or Yvry, or Yir, for by these and even more names does it seem to be designated. The church is of the seventeenth century; the tower, an elegant Finistère steeple, dates 1724. The patron saint is styled 'St. Yir' at the foot of his statue, although the distance post says 'St. Divy,' which is probably correct. There is a very remarkable St. Michael and the Devil. The carver was doubtless a classical scholar, for he gives the monster three heads, and we know not how many legs; and St. Michael is very much à la Minerva. The reli-

³ Parish of Divy(?)—ED. ARCH. CAMB.

quaire is a small but handsome structure, with a Gothic colonnade. Two fine yew trees improve the picture. This tree is not a frequent church or church-yard accompaniment either in Brittany or France, although so general in England and Wales. We did not halt to inquire for M. de Fréminville's inclined dolmen."

Besides the above places there is a chapel of St. David at Quimperlé, on the crest of the hill overlooking the town, and commanding a fine view of the beautiful valley of the Ellé.

There may be other places in Lower Brittany under the patronage of St. David, but the above are all we have discovered. It is scarcely supposable that no legend or tradition should exist in any of these localities; but the difficulty of procuring information, otherwise than by a visit in person, seems, according to our experience, insurmountable.

We may observe, by the way, that the legendary inscriptions above described, which accompany the paintings at St. Divi, do not seem to have been derived from the Buhez-Santez-Nonn, but from some Cambrian legend, apparently that by Ricemarch, to be found in the *Acta Sanctorum* of the Bollandists, under the 1st March. That volume is not within our reach. The name *Xantus* does not exist in the Buhez; the king is there named *Kerdicus*. In the Buhez, too, although the names of places are Welsh, they are localized in Lower Brittany. The Abbé Sionnet who published the translation of the MS. does not appear to have known the 'tableau' at St. Divy, for he makes no mention of it—neither does the *Dictionnaire d'Ogée*.⁴

R. PERROTT.

⁴ The form of Buhez (*Breton*) for Buchedd (*Cymraeg*) seems odd to a Welsh reader; but Mr. Perrott has had the kindness to send the following authority for it from the *Breton Dictionary* of the learned Dom. Peltier:—"Buhez et Buheger—vie, tems, et durée de la vie. Davies écrit '*Buchedd*, vita, Armoriceé *Buhedd*' c'est ici, si je ne me trompe, un composé de *Bew*, vif, et de *Hed*, longueur."—ED. ARCH. CAMB.

LETTERS OF EDWARD LHWYD.

(Continued from Vol. II., Second Series, p. 52.)

THROUGH the kindness of W. W. E. Wynne, Esq., M.P., we are enabled to continue the series of Edward Lhwyd's letters. The following is a list of those letters which have been already published, in various works, from this collection :—

In the <i>Cambrian Quarterly</i>	20
<i>Archæologia Cambrensis</i>	7

Besides these, there have been printed, not from Mr. Wynne's collection,

In the <i>Cambrian Register</i>	4
<i>Cambro-Briton</i>	4
<i>Archæologia Cambrensis</i>	1

There still remain in Mr. Wynne's collection 37 letters not yet published, commencing with those about to be given.

Although these letters treat of other subjects besides archæology properly so called, yet as they nearly all contain antiquarian information and observations of one kind or another, and as they are relics of one of the most eminent of Welsh antiquaries, they can hardly be deemed unacceptable to the members of our Association. We intend, therefore, to go on with the publication of these Letters, until we have finished the collection, which Mr. Wynne has entrusted to us for this purpose.

The following paper constitutes a circular letter addressed by Mr. Lhwyd to all his literary friends. It is frequently referred to in his correspondence; and it is of no small interest, because it shows what a comprehensive view he was able to take of the archæology and natural history of his own country; and, also, because it is only of very recent date that similar questionnaires have been issued by various European associations. It was to serve as a medium of collecting materials for his large work.

PAROCHIAL QUERIES

In Order to A Geographical Dictionary, & Natural History &c. of Wales, By the Undertaker Edward Lhwyd.

Having published some Proposals towards a Survey of Wales, and met with a sufficient Encouragement^t from the Gentry of the Country, & several others, Lovers of such Studies; to enable me (with God's Permission) to undertake it. I thought it necessary for the easier & more effectual Performance of so tedious a Task to print the following *Queries*; having good Grounds to hope the Gentry & Clergy (since they are pleased to afford me so generous an Allowance towards it) will also contribute their Assistance, as to Information, & the Use of their Manuscripts, Coins, & other Monuments of Antiquity: the Design being so extraordinary difficult without such Helps, & so easily improveable thereby. Nor w^d I have any imagine, that by publishing these *Queries* I design to spare myself the least Labour of travelling the Country, but on the contrary be assured, I shall either come myself, or send one of my Assistants into each Parish throughout Wales, & all those in Shropshire & Herefordshire where the Language & ancient Names of Places are still retained: & that with all the Speed, so particular a Survey will admit of. My Request therefore to such as are desirous of promoting the Work, is, That after each Query, they w^d please to write on the blank Paper (or elsewhere if Room be wanting) their Reports; confining themselves, unless the Subject shall require otherwise, to that Parish only where they inhabit; and distinguishing always betwixt Matter of Fact, Conjecture, & Tradition. Nor will any (I hope) omit such Informations as shall occur to their Thoughts, upon Presumption, they can be of little Use to the Undertaker, or the Publick, or because they have not Leisure to write down their Observations so regularly as they desire: Seeing that what we sometimes judge insignificant, may afterwards upon some Application unthought of, appear very useful; & that a regular & compleat Account of things is not here so much expected, as short Memorials, & some Directions in Order to a further Enquiry.

Queries in order to the Geography, and Antiquities of the Country.

First therefore Information is desired of the Name of the Parish; both according to the modern Pronunciation, & oldest Records; (w^{ch} w^d be also very convenient as to all other Places whatever) & whence 'tis thought to be derived. Also whether a Market Town, Town Corporate, or Village?

II. In what Comot or Hundred situate? How Bounded? Of what Extent, & what Number of Houses & Inhabitants? To what Saint is the Church dedicated, & whether a Parsonage Vicarage or both?

III. An Enumeration & brief Description of the Towns, Villages, Hamlets, Forts, Monasteries, Chappels of Ease, Free-schools, Hospitals, Bridges, & all other publick Buildings whatever within the Parish, whether ruinous or entire, or whose Names are only preserved: when & by whom founded, endowed or repaired?

IV. Sanctuaries or Places of Refuge; Places memorable for Battles, Births, or Interments of great Men, Parliaments, Councils, Synods &c.

V. Seats of the Gentry; with the Names and Quality of the present Proprietors, & their Arms & Descent.

VI. A Catalogue of the Barrows, or those artificial Mounts distinguished by the several Names of *Krigeu*, *Gorsedheu*, *Tommenydh*, *Beili*, &c. as also of Camps, & all old Entrenchments whatever.

VII. Roman Ways, Pavements, Stoves, or any Under-ground Works: Crosses, Beacons, & Stones pitched on End in a regular Order; such as *Meini hirion* in Caernarvonshire, *Karn Llechart* in Glamorgan, & *Buartt Arthur* in the County of Caermardhin: As also all those rude Stone Monuments distinguished by the several Names of *Bedh*, *Gwely*, *Karnedh*, *Kromlech*, *Lhêch yr Ast*, *Lhech y Gawres*, *Lhech y Wydhan*, *Koeten Arthur*, *Kistvaen*, *Preseb y Vuwch vrêch*, &c.

VIII. The old *Inscriptions* in the Parish, whether in the Church or elsewhere; a Collection of all being intended to the Time of King *Henry* the eighth.

IX. Old Arms, Urns, Lamps, *Pateræ*, *Fibulæ*, or any other Utensils; where & when discovered?

X. Coins, Amulets, Chains, Bracelets, Rings, Seals, &c. where & when found; and in whose Possession at present?

XI. Manuscripts: of what Subject and Language; in whose Hands; whether ancient or late Copies?

XII. The Names of the most remarkable Mountains, Rocks, Parks, Woods, Commons, Warrens, &c. together with such Names of any other Places not comprehended under these Queries, as seem so obscure as to be scarce, if at all intelligible; with brief Descriptions of them, & Conjectures of their Signification.

XIII. The Names of all the Rivers & Rivulets in the Parish; distinguishing always betwixt those that rise, or are discharged in it, & such as pass thro' it, or constitute its Bounds, together with their remarkable Cataracts, or Waterfalls where they afford any.

XIV. Names of the Lakes & remarkable Springs; & whether any thing be noted of them extraordinary.

XV. The Customs, & peculiar Games and Feasts among the Vulgar in the Parish, Hundred, County, or any Part of Wales: together with the Vulgar Errors & Traditions; parallel with those treated of by the learned & Judicious Author of *Pseudo-doxia Epidemica*.

XVI. What Words, Phrases, or Variation of Dialect in the Welsh, seems peculiar to any Part of the Country? What Names of Men & Women uncommon? And wherein doth the English of the Vulgar in Pembrokeshire & Gowerland differ from the western Counties &c. of England?

Queries towards the Natural History.

XVII. Whether the Parish be generally Corn-Ground or Pasture? Colour of the Soil? Very fertile, barren, or indifferent? Mountainous or Champion Ground? Woody, heathy, rocky, clay-ground, sandy, gravelly, &c.?

XVIII. The Sorts of Grain sown in the Parish, & the Composts used; with any useful Observations in Husbandry; & a Computation of the Number of Cattle & Horses it breeds; as also of the Sheep, Goats, Hogs, &c.

XIX. Of the State of Health: whether the Parish, Hundred or Comot be subject to any peculiar Diseases? What Number of ancient Men and Women; with their Years? Whether they seem to differ at all in their Diet from those that live elsewhere; and what Effects as to Health & Sickness are ascribed to the Air of the Place?

XX. Observations on the Stature & Complexion of the Inhabitants in general; with such Exceptions as occur. Instances of Strength or Activity of particular Men well attested, with all the Circumstances requisite. Antipathies of some Persons to several Sorts of Meat, Drink, &c.

XXI. Observations relating to Cattle, Horses, Sheep, or other Animals; as to their Magnitude, Shape, Colours, good or bad Qualities: the Diseases they are subject to, whether owing to Contagion, or the Unwholesomeness of their Pasture or Water? Also what Inconveniences they are liable to, the several Seasons of the Year, at Snowdon, Cader Idris, Plyn Lhymon, and the other *high* Mountains?

XXII. A Register of the Weather for the Space of One Year at least, kept by one or two in each County, w^d be of considerable Use: with on the Figures of Snow & Hail: The Time it generally begins to *Snow* on our highest Mountains, & when it desists; with any other curious Remarks about Meteors.

XXIII. Observations concerning Tides, Eddies, & Whirlpools; Form & Consistence of the Shore or Maritime Land, & the influence the Sea has upon it. What Tokens of Woods or Buildings gained by the Sea? Particularly whether Kaer Anrhod, Sarn Badrig, and Sarn y Bwch (in North Wales) be presumed to be Artificial or Natural; & if the former, what Evidence there is for it?

XXIV. An Account of the *subterraneous* or *diving Rivers*; & of such as are totally *absorbed*; or no where distinguishable afterwards; also of *sudden Eruptions* of Water, & *periodical Streams*. A Computation of the Number of Springs in the Parish. How near the Tops of the Hills are the highest *running Springs*: Or are there any in very even Plains remote from Hills? Any Fountains that ebb and flow? Waters that petrify or incrustate Wood Moss, Leaves, &c. Medicinal Springs, or Waters of an unusual Taste, Smell, or Colour, or remarkable for their Weight, or tinging the Stone or Earth whence they proceed?

XXV. Particular Information of all Places where there are any Caves, Mines, Coal-works, Quarries, Stone pits, Marl-pits; or in short, where Labourers dig upon any Occasion whatever.

XXVI. If such Places afford any uncommon Oars, Earths, or other Minerals; Stones resembling Sea-Shells, Teeth, or other Bones of Fish; or Crabs-Claws, Corals, & Leaves of Plants; or in brief any Stones, or other Bodies whatever of a remarkable Figure; the Workmen are desired to preserve them, till they are called for by the Undertaker, or some of his Friends; in Consideration whereof they receive some Reward suitable to their Care & Pains.

XXVII. Such as have made the History of Plants any Part of their Diversion are desired to communicate dry'd Specimens of those Sorts they esteem rarest, or that are unknown to them; or to give Directions where they are to be met with: Also what Observations they have made by often repeated Experiments, concerning the *healing* or *noxious* Qualities of Plants.

XXVIII. Whether any have been curious in observing the various Sorts of Sea-Shells Sea Eggs, Sea-Spiders; Starres, Buttons, Sponges, Urticæ, Ternyia, Holothuria, &c. Or have made any Remarks extraordinary on *Land Insects*.

XXIX. Information is desired from those who have been most conversant in fishing; what Sorts of Fish their Waters afford, & of these w^{ch} are the rarest, or haunt those Places most seldom? What Variety of Colours & Shape they have observed in the same Species? What Baits used for each, & when in Season? What Sorts are solitary, & which keep together in Shoals? What they have observed as to their feeding, Spawning,

& Change of Names according to Age; & by what Tokens they know such to be the same Species? Also the Jaws & some of the Vertebrae of the rarest (for which some Gratuities shall be allow'd the Fishermen) are desired; in order to compare them with the Fossil-bones above mentioned.

XXX. By what is proposed of Insects & Fish, the Reader will judge what Sort of Information will be acceptable, relating to *Birds & Quadrupeds*.

XXXI. Who in each Country is best skilled in the Welsh Names of Birds, Fish, Insects, Plants, Stones; or any other natural Bodies?

Having thus propounded what Queries occur to my Thoughts; nothing remains, but that I own to the public, that in Case this Paper meets with a kind Reception (as from this last Summer's Travels, I have great Hopes it may) if the Undertaking be ill performed, 'twill be wholly my own Fault; the Gentlemen of the Country having in all Respects done more than their Part, & afforded such an Encouragement towards it, as might sufficiently requite the Labours of a Person far better qualified for such a Design: But of this, a particular Account shall be given hereafter. So I shall only add here; that as to these Queries, besides Wales, I intreat the favourable Assistance of the Gentry & Clergy in those other Countries mentioned in the former Proposals: & that in all places, they who are disposed to further the Design, w^d please to communicate this Paper, where they think fit, to their Neighbours; interpreting some Queries to those of the Vulgar, whom they judge Men of Veracity, & capable of giving any the least Information towards it, that may be pertinent & instructive.

We judge Mr Lhwyd qualified for this Undertaking; & that he cannot want proper Materials towards it, if (as an Addition to his own Industry) he receives such Answers to these Queries, as can be conveniently returned from each Parish.

John Wallis

Martin Lister

Edward Bernard

John Ray.

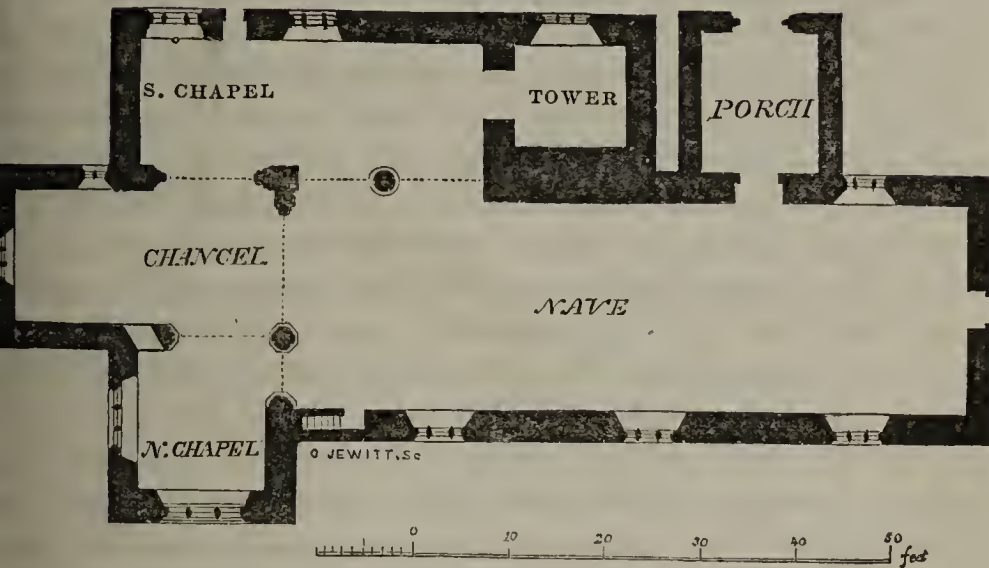
Advertisement.

The Subscribers may please to pay the Money, the Time specified in the Proposals, to any of my Correspondents in their Neighbourhood; who are desired to return it either to Mr Williams at the Museum in Oxford, or to Mr Walter Thomas of Bernard's Inn, London, who will also safely convey to my Hands any Letters, Papers, or manuscripts they receive on this Occasion.

ARCHITECTURAL ANTIQUITIES IN MONMOUTHSHIRE.

No. V.

ST. MELLON'S.



Ground-Plan, St. Mellon's Church.

AMONG the churches which I have as yet seen in the south-western corner of Monmouthshire, forming the Deanry of Newport, I am certainly inclined to give the first place—I mean of course after St. Woolos—to my own parish church of St. Mellon's. There are some others in its own neighbourhood which contain finer work, but it certainly surpasses all in general dignity. It is perhaps less strictly designed than some others after a special Monmouthshire type, but it exhibits the general South Welsh type on a considerable scale, and with extreme variety and picturesqueness of outline. In fact, like Llandeilo Bertholey in a distant part of the county, its outline would rather have suggested Pembrokeshire as its locality than any other part of Wales or of Britain.

The church is large for a Welsh parish church, being about a hundred feet long. Indeed most of the churches immediately round it are of considerable size. Several

would, I imagine, exceed St. Mellon's in mere length, though I fancy the latter covers altogether the greatest amount of ground. St. Mellon's consists of a long and broad nave, to which is attached a disproportionately short and narrow chancel. This chancel too has a totally different radius from that of the nave, the south walls of the two coinciding, from which it follows that their north walls are very far indeed from doing so. Again, attached to the chancel, is a sort of transeptal chapel running north. The result is that the chancel and this chapel are entered from the nave by two arches, side by side, divided by a pillar; the southern arch, which leads into the real chancel, is, of course, very much the larger of the two. The arrangement is, as far as I am aware, unique; and the effect is singular—far more singular, I may add, than beautiful. The peculiarity lies in the lopsided appearance of the chancel thus set on one side the nave, and in the two unequal arches, side by side. A nave so broad as to take in both the choir and its aisles, and to open into them by a large central arch and a smaller one on each side, is a perfectly intelligible arrangement, and one which would be far from unique in the south of France. At Orthez, for instance, in the Low Pyrenees, it occurs on a large scale. There are also, I believe, some similar English examples. But I have not seen or heard of any example, British or continental, rivalling the special eccentricity of St. Mellon's. The first feeling suggested is that a north arcade has been destroyed,¹ which certainly has not been the case since the erection of the present church. The ground-plan has clearly not been altered since the fourteenth century.

¹ It may be worth noticing that at Orthez it is clear that the nave either has been, or has been intended to be, divided into aisles like the choir. The commencement of arches and vaulting designed to go westward, is distinctly to be seen against the arches leading into the choir. Yet the nave in its present state (for it is a reconstruction of an earlier building) and the choir, are much of the same date; so that probably the broad aisleless nave was substituted for the contemplated nave and aisles, while the work was in progress. If any such change of design took place at St. Mellon's it has left no such signs.

But we have not exhausted all the peculiarities of St. Mellon's. Neither the nave nor the chancel has anything which can be called a regular aisle; but there is a chapel attached to the south side, with two arches opening into the nave and one into the chancel. Immediately west of this chapel stands the tower, and west again of the tower, but with its walls perfectly distinct, is a large porch. The result as to external appearance is that the south side of the church presents an excessively varied outline, while the aspect of the north side, broken only by the transeptal chapel to the chancel, is somewhat bare and dreary. Within, the combination of so many singularities of arrangement produces a somewhat puzzling general effect. The greater part of the nave with its single body, the chapel attached to its eastern portion, the diminutive chancel beyond, suggest, at first sight, the arrangements of the neighbouring cathedral. One feels as if the ritual choir ought to be west of the chancel arch, the actual chancel serving as a mere presbytery, or perhaps even a Lady chapel. I am not sure that some such arrangement might not prove practically the best in any remodelling of the seats; but it certainly was not the case originally. There are unmistakable signs of a large roodloft, stretching across the two arches at the east of the nave. It follows therefore that the ritual choir was always placed east of them, in the present constructive chancel.

Such is the ground-plan of St. Mellon's, a ground-plan, which, with the single exception of the porch, dates from the fourteenth century. But the present church must have had a predecessor, of quite different character, and apparently greater pretensions. In lately removing the font, its steps were found to be composed of fragments of earlier work, one of them evidently part of a massive Norman pier. I at first took it for the remains of an earlier font, assuming, as fonts so often did, the form of a Romanesque pillar with its capital; but there can be no doubt, from the solidity of the fragment, that it is part of a real pier, and that one of very massive proportions. It follows then that, in the twelfth century, St. Mellon's

possessed a church, with an aisle or aisles, and an arcade of true Norman heaviness. Some portions of the masonry of this building may, probably enough, lurk in the thick walls of the present church, especially on the south side, where there are remains of an arch of construction, which could not possibly have coexisted with the present doorway. But no architectural features remain, and we must describe the existing church of St Mellon's as a building of the Decorated æra, subjected to considerable modifications in detail during the period of late Perpendicular.

That the whole of the present ground-plan is due to the fourteenth century is made pretty clear by the existence of three-light Reticulated windows at the west end of the nave, at the east end of the chancel, and at the east end of the south chapel. In the lowest stage of the tower also is one of the local trefoil-headed triplets, and in the south side of the chancel a similar couplet, which are doubtless contemporary with the more elaborate windows. I should also assign the internal arches to the same date. Those at the east end of the nave and on the south side of the chancel are moulded both in the arch and the pier, the double ogee being predominant; in the former the pier is furnished with a capital, as is the case with the western impost of the southern arch; to the east the impost is continuous. The arches have a slight approach to the horse-shoe form. The chancel arch shows some signs of having been erected after that between the chancel and the south chapel; but, if so, it must have been a mere interruption or, at most, a change of design while the work was going on; the identity of mouldings forbids the notion that it is a really later insertion. Thus far the mouldings are somewhat elaborate, but the arch between the chancel and the north chapel is merely chamfered with discontinuous imposts. The two arches between the nave and the south chapel are divided by a round pier, with a capital of the same form. These are a good deal ruder than the other work, but they are plainly connected with it; the eastern arch rising with a discontinuous

impost from part of the same pier, only flattened, as the chancel arch. The western one rises at the other end from the tower wall with a discontinuous impost, with no pretence at any respond or corbel. The tower itself seems to have opened into the nave to the north by a large segmental arch now blocked; but it should be noticed that the wall here is double, the wall of the tower being kept distinct from that of the nave, which has the advantage of keeping the tower from interfering with the nave roof. This suggests the idea that some portions of the original Norman building may remain here. To the east the tower opens into the south chapel by a plain segmental arch, small as an arch, though large as a doorway. The nave has three doorways, west, south, and north, all very plain and the last blocked.

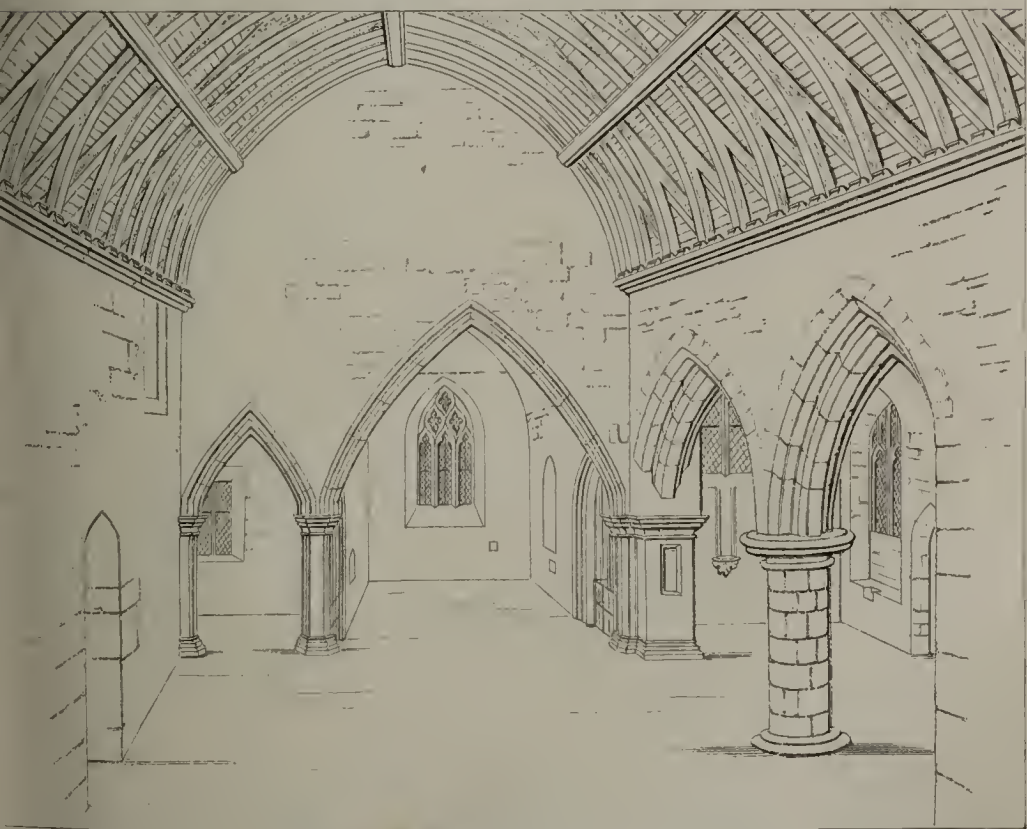
But though the ground-plan of the Decorated church seems not to have been interfered with, very considerable alterations in detail took place during the Perpendicular period. All the windows, except those already mentioned, are of that style, large and rather coarse three-light examples, with four-centred arches. Exactly similar ones occur in the neighbouring churches of Rumney and Llane-darn, which is worth noticing, for, though the general type of these windows is common enough, there is a slight, but remarkable, peculiarity in the subordination of the tracery which could hardly be made intelligible in a description. Three of these windows occur in the north wall of the nave, and one in the south, to the west of the porch. The south chapel has also three with a small contemporary doorway; but here the Perpendicular remodelling was not confined to mere insertions, but went the length of an actual rebuilding of the south wall, which is palpably built up against the tower. The upper part of the tower is of the same date. It has square-headed belfry windows, of better work than many of their neighbours, having both arches and foliations. The large porch is also a Perpendicular addition, and, though of decidedly better work, it must be, in actual date, a little later than the insertion of the windows, as its erection has involved the

concealment of part of the jamb, and the destruction of part of the label of the Perpendicular window in the south wall of the nave.

The church exhibits some, but not all, of the local characteristics. The tower, for instance, has the hard, square, unbuttressed outline of the South Welsh towers, but, in common with many of its immediate neighbours, its battlement rests on a common cornice instead of a corbel-table. The sloping basement is very marked throughout the church. On the north side we find, as in so many Monmouthshire churches, the square, broad, shallow projection for the roodloft stairs, the approach to which is also a prominent feature within. But another feature very common in the neighbourhood, that of a window set high in the south wall specially to light the roodloft, is excluded at St. Mellon's by the presence of the south chapel. I have already mentioned the strictly local trefoil windows. In the roofs also the local character comes out in all its grandeur. The nave of St. Mellon's is covered by one of the best and one of the best preserved examples of a plain cradle-roof. It is obtusely pointed, and all its members are perfectly equal, all rising within an embattled wooden cornice. This cornice is also carried round the west wall of the church, running under the west window, which thus, though of considerable size, is placed wholly in the roof, an arrangement to which this spacious and solemn nave owes a good deal of its simple grandeur. Over the roodloft there has been an enriched bay. The roof of the south chapel is of the same kind, but the arch is round. On the north side, in order to keep it clear of the nave and chancel roofs, it rises from a projecting stone cornice. The eastern bay, over the altar, retains extensive remains of an enriched wooden ceiling. The porch has also a coved roof, but the arch is four-centred, and some of the rafters are treated as principals, an arrangement of which there are some other examples in the neighbourhood, but which always seems a deviation from the true ideal of the cradle-roof. In the chancel (the repairs of which fall on the Dean and Chapter of



St. Mellons Church S.W.



F.A. Freeman del.

St. Mellons Church. looking S.E.

J.H. LeFevre sc.

Bristol or their lessee) the roof is concealed by a ceiling under the rafters, while in the north or Lanrumney chapel (which depends on an individual landowner) there is a hideous flat ceiling, and everything is in a wretched state.

There are a few small ecclesiological features worth noticing. The signs of the roodloft I have already mentioned. The font is a panelled Perpendicular one, but rather poor, and it seems to have lost part of its stem. There are signs of a *benatura* in the porch; in the flat respond in the arcade of the south chapel is a recess for a light, and at the east end of the same chapel what has been a good niche for an image, only it has lost its canopy. In the same chapel the sill of the eastern window on the south side is brought down, apparently to make *sedilia*, though there is a projecting *piscina* attached. Between the chancel and the Lanrumney chapel are some remains of a screen with the linen pattern, and some similar portions have been worked up into the clerk's seat. A good many of the original open seats also remain, with rude poppy heads. These seats may raise some curious questions as to the habits, or possibly as to the physical construction, of our forefathers. Certainly most of them are far too narrow in the actual seat for comfortable use at the present day. Finally, I may mention a squint, small probably in the eyes of a Pembrokeshire man, but large according to a standard formed anywhere else, between the chancel and the Lanrumney chapel.

The state of the church as a whole may be called, in an antiquarian point of view, highly satisfactory. Except in the Lanrumney chapel and, to a less degree, in the chancel, little has been done, good or bad, and neglect has acted as the best preserver. In both those portions the roofs have been destroyed or concealed, and in the chapel also inappropriate windows and doorways have been first put in, and then built up. But the rest of the church has suffered very little. Every window in the nave, chancel, and south chapel remains perfect, no portion of its tracery being either destroyed or built up. This is a rare good fortune for any church, especially for a Welsh

one. I cannot say as much of the tower; the belfry windows have been partially blocked, and the elegant little triplet in the lowest stage has been further mutilated to introduce an external doorway. On the south side of the nave the roof had suffered a good deal, a great part of the cornice had been destroyed, the wall was carried up into the roof, and the ends of many of the rafters in this part had much decayed. The internal arrangements have also suffered from the introduction of several close pews, and some strange perversions of the original open seats. But, after all, the main fabric of the church remains, in an unusual degree, whole and uninjured.

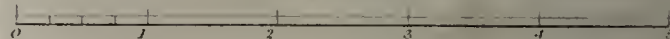
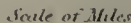
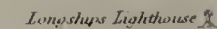
Within the last year, I am happy to say that some of these faults have been remedied. Since I have lived in the parish and have filled the office of churchwarden, I have been enabled to commence a course, I will not say of restoration, which commonly implies destruction, but of plain straightforward repair. A beginning has been made with the nave roof, which, under the superintendence of Mr. Scott, most ably seconded, I ought to add, by our builder, Mr. James, of Cardiff, has been put into a thoroughly sound state. The superfluous wall has been taken away, the cornice renewed where imperfect, and the decayed ends of the rafters cut away and spliced. The tiling has been taken off and replaced, and the spaces between the rafters plastered. This last method was preferred by Mr. Scott as being really more effectual than boarding to exclude damp and cold, and, when coloured of a darkish tint, as in the present case, the effect is nearly as good. Repairs of the same kind have also been extended to the south chapel, but the restoration of the decayed ornamental ceiling has been for the present postponed. The roof of the porch has also been again united to that of the nave, from which it had been foolishly disjoined. When it is considered that we have thus effectually preserved one of the best specimens of the local roof, against which savage threats had been muttered of ceiling under the rafters, I think it will be allowed that we have done something to merit the gratitude of Cam-

orian archæologists. Before long, I trust, we may open the tower windows, repair the porch roof, free the walls from whitewash, and add a coping and finial to the nave gable. We may then extend our views to the reseating of the church, and to converting a larger number of cracked and fragmentary bells into a smaller number of perfect ones. In short, I hope that three or four years may witness those parts of the church of St. Mellon's, for which the parish is responsible, put into a state of thorough and substantial repair; the portions which are in private hands must of course be left to the taste and liberality of their respective owners.

Before I conclude, I would call the attention of Welsh scholars to the spelling of the name of our patron saint. The name is now written "St. Mellon's," but, up at least to the last century, it was written "St. Mellan's," and in Latin the saint occurs as *Mellanus* or *Melanus*. But, on going to Rouen, I not only found the tomb of our patron still shown with great respect as that of the first Archbishop of the see, but I also found him in the church books spelt with an *o*, according to the more recent fashion in his own parish. Again, the parish in Welsh is called *Llaneirog*. Most of the neighbouring parishes have both a Welsh and an English name, but generally they merely translate one another, as Llanfihangel, alias Michaelston, Llansaintffraed, alias St. Bride's. Of *Llaneirog* I have heard one or two different explanations from Welsh scholars, but I will not presume to enter into the controversy.

St. Mellon's parish contains but little in an antiquarian way besides the church. I may however mention the unusual size of the church-yard, which has caused a second church-yard to be fenced in within it, so that the stump of the church-yard cross is outside, and might easily be taken for a market cross. The church-yard commands a noble view over the Bristol Channel, as well as of some grand inland scenery in the counties of Monmouth, Glamorgan, Somerset, and Gloucester. On a clear day we can discern the tower of Dundry, the smoke of Bristol,

Antiquities of the Landsend District



THE CELTIC AND OTHER ANTIQUITIES OF THE LAND'S END DISTRICT OF CORNWALL.

By RICHARD EDMONDS, Junior, Esq.,

Secretary for Cornwall to the Cambrian Archæological Association.

"The various *castles, circles, cromlêhs* and primitive *customs* still existing in this part of the island are objects of peculiar curiosity to every person who is zealous in the cause of British Antiquity."—Britton and Brayley's *England and Wales*, ii. p. 501.

CHAPTER I.

Introduction—the District defined—the Cornish Language last Spoken here—Character—Density of its Population, Ancient and Modern—St. Michael's Mount, the Ancient Iktin—Origin of the Names Iktin and Britain—Frequented by the Tyrians—Remains of an Ancient Bronze Furnace, used probably for Melting Tin—"Jews' Houses" for Smelting Tin—Similarity of Ancient and Modern Processes of Smelting and Melting—Origin of the Name Marazion—the Period when the Phœnicians first visited Mount's Bay—Ancient Bronze Image.

HAVING at the request of the Cambrian Archæological Association accepted its Corresponding Secretaryship for Cornwall, it becomes my duty, in the silence of abler writers, to describe the antiquities of the very small peninsular district (wherein I reside) which forms the south-western extremity of Cornwall, and is so nearly an island, that the distance between the highest tide in Mount's Bay on the south, and that in the estuary of St. Ives Bay on the north, is only three miles. This district is probably more remarkable for the variety of its prehistoric remains than any other of equal extent in Great Britain.

The Cornish language, which, like the Welsh, was a dialect of the Celtic, has long ceased to be spoken, although, in the conversation of the rural population, there is still a very considerable sprinkling of Cornish words quite unintelligible to strangers. The last survivor of those who had in their youth been accustomed to converse in pure Cornish appears to have been Dolly

Pentreath, of Mousehole, near Penzance, who died in 1778, aged 102 years. The parishes in Cornwall in which it was commonly spoken, up to the commencement of the last century, were exclusively those along the coasts of Mount's Bay and St. Ives Bay, and the few others in this district west of these bays.¹ As this district thus retained the ancient language later than any other part of the county, a glance at its present population will be interesting, as indicating in some degree the character of its ancient inhabitants.

"Trained from youth (says a writer in the *Edinburgh Review*, for January, 1851) in employments requiring much mental exertion, and dependent for subsistence not on mere wages, or the mere produce of a narrow parcel of soil, but on branches of active industry, where he himself shares in the responsibility, profit and loss; acquiring, by daily practice, habits at once of the boldest speculation, and the most minute and calculating forethought, the miner, fisherman, or small tradesman of West Cornwall not only exhibits powers, not often developed elsewhere in his rank of life, but influences also by his example the general tone of feeling among the labouring classes. Their fishermen range the whole coast of the south of England, and have turned the seas of Ireland, neglected by its inhabitants, into preserves of their own; their miners disinter the hidden wealth of Brazil and Australia."—p. 90.

And Warner, in his *Tour through Cornwall*, in 1808, says, "its men are sturdy, bold, honest and sagacious; its women lovely and modest, courteous and unaffected."

¹ Lhuyd's *Archæologia Britannica*, ... from Collections and Observations in Travels thro' Wales, Cornwall, Bas-Bretagne, Ireland and Scotland, 1707, p. 253. Much of what remains of the Cornish language may be found in the work now referred to; and in Dr. Pryce's *Cornish Grammar, and Cornish-English Vocabulary*, with an Appendix containing "The Lord's Prayer, the Belief, and the Commandments, in the ancient and modern Cornish, and a collection of Proverbs, Mottoes, Rhymes, Songs, &c., in the modern or vulgar Cornish," 1790; and in Davies Gilbert's edition, in 1827, of the ancient Cornish drama, entitled *The Creation of the World with Noah's Flood*, written A.D. 1611, to which are added the first chapter of Genesis, the Lord's Prayer, the Ten Commandments, dialogues, proverbs, numerals, &c., in most of which the Cornish and the English are on opposite pages.

—p. 348. Mr. W. Wilkie Collins, too, after walking along the coasts of this peninsula in 1851, speaks in the most laudatory terms of the contented, kind, generous and hospitable dispositions and social virtues of the inhabitants.² And the opinion of a still more recent tourist is equally in their praise.³

These disinterested testimonies agree with what was recorded by Diodorus Siculus nineteen hundred years ago, who, after praising the British generally for their sincerity, integrity, and contented dispositions, says that the inhabitants of this district “excel in hospitality,” and “are civilized in their mode of life.”⁴ The cause of this similarity of character between the ancient and the modern population is easily explained. The same mild climate, the same fertile fields producing two crops in the year, (as mentioned by Diodorus,⁵) the same mining, fishing, agricultural and mercantile employments, carried on principally by numerous small capitalists on their own resources; in short, the same causes which concurred anciently to raise the inhabitants of Mount’s Bay in civilization, talents and courteous deportment above their fellow Cornishmen, have continued to maintain them in their relative superiority.

The ancient population, too, appears to have been, like the modern, considerably more dense than that of the rest of Cornwall. Its great density in very *ancient* times is evident, not only from the very numerous remains of ancient British towns, villages, huts and sepulchral barrows, still to be seen on our waste grounds, but also from the vast quantities of half-calcined human remains, mixed with charcoal, that have been, and are still being, in numberless places disturbed by the plough and new buildings. In *modern* times the parish of Madron, which includes Penzance, was the most populous parish in Cornwall in 1801, 1821 and 1841; the most populous

² Rambles beyond Railways, pp. 91, 92.

³ Cornwall, its Mines and Miners, 1855, p. 272.

⁴ The whole passage will be presently quoted.

⁵ See the quotation in the next Chapter.

parishes in 1811, 1831 and 1851, having been, respectively, St. Austell, Redruth and Camborne, the central towns of the three great mining districts of Cornwall. The hundred of Penwith, in which the Land's End district is situated, is by far the most populous of the nine Cornish hundreds.

Of all places in this British Chersonesus, the most remarkable in ancient and modern times is St. Michael's Mount, the Iktin of Diodorus, and the earliest British port known in history. This natural pyramid of rocks—an island two-thirds of the day, and a quarter of a mile from the ancient town of Marazion—is, with its pier for ships, about a mile in circumference, and the aged and the young, the educated and the uneducated, the Englishman and the foreigner, all regard it as one of the most strikingly sublime and beautiful objects they have ever beheld; to which universal effect produced by its appearance, if we add the associations connected with it as a high place of druidical worship, and the great resort of the Phœnicians many centuries before the Christian era, and as having been in less ancient periods one of the most famous religious places in Europe, until its monastery and nunnery were converted into a military garrison, we need not wonder at the universal admiration it has obtained.⁶ That "the Mount" should, therefore, have given its name to [the bay which encloses it, is what every one would have expected; and it has in all probability given its name also to the most distinguished country on the globe, as I will now proceed to show.

The following is a literal translation of the passage in Diodorus Siculus, which describes the inhabitants of the Land's End district, and the manner in which the tin was obtained, prepared and exported, forty or fifty years before the commencement of our era :—

"The inhabitants of that extremity of Britain which is called Belerion,⁷ both excel in hospitality, and also by reason of their

⁶ Yet no British sovereign appears to have visited it until the 6th of September, 1846, when Her Majesty Queen Victoria landed there.

⁷ This name (as a friend suggested to me) may have been derived

intercourse with foreign merchants are civilized in their mode of life. These prepare the tin, working very skilfully the earth which produces it. The ground is rocky, but has in it earthy veins the produce of which is wrought down, and melted, and purified. Then, when they have cast it into the form of cubes (or dice, *αστραγαλων ρυθμους*) they carry it into a certain island adjoining to Britain, and called Iktis (*ικτις*).⁸ For during the recess of the tide the intervening space is left dry, and they carry over abundance of tin to this place in their carts. And it is something peculiar that happens to the islands in these parts lying between Europe and Britain; for at the full tide, the intervening passage being overflowed, they appear islands, but when the sea retires a large space is left dry, and they are seen as peninsulas. From hence, then, the traders purchase the tin of the natives, and transport it into Gaul, and finally travelling through Gaul on foot, in about thirty days they bring their burdens on horses to the mouth of the river Rhone."⁹—(Book v.)

The British isle here referred to is now generally allowed to be St. Michael's Mount.¹ Indeed there is no other in Cornwall, or Britain, that corresponds with the description of the Greek historian.² But Diodorus calls it *Iktin*, not *Iktis*. All his translators, however, French and English, as well as Latin, finding the word in the accusative case, concluded *Iktis* to be the nominative, and therefore called it Iktis, although Iktin (assuming it to be declinable) might be the nominative with quite as

from the Phœnicians, whose god *Bel*, or *Baal*, the sun, (as will presently appear,) was very anciently worshipped here.

⁸ In the original it is, " *εις την νησον προκειμενην μεν της βρεττανικης ονομαζομενην δε 'Ικτιν*."

⁹ Dr. Barham, Transactions of the Royal Geological Society of Cornwall, iii. p. 88.

¹ See Sir H. de la Beche's *Cornwall, Devon, and Somerset*, p. 524. See also the papers of Mr. Carne on the "Geology of the Scilly Isles," in the *Cornwall Geological Transactions*, ii. p. 357, and vii. p. 153, in which he clearly shows that the tin of the Cassiterides *could not* have been the product of the Scilly Islands, as Borlase imagined.

² Those who once contended that the Isle of Wight is the Iktin, or Ictis, of Diodorus, referred to some unfounded traditions that, in his time, that isle was accessible from the mainland by carts at low water, and that the Mount was not; whereas both places in all probability are now just as they were in the time of Noah.—See Warner's *Cornwall*, p. 262.

much propriety as *Iktis*. That *Iktin* was the original name of the Mount, as recorded by Diodorus, receives confirmation from the fact of its most ancient name, after it became a religious cell, being *Dinsell*, or *Dynsull*,³ a mere abbreviation, apparently, of *Iktincell* into '*Tincell*, T and D being interchangeable letters.

Iktin being thus evidently the ancient name of the Mount, let us dwell for a moment on its etymology, and on that of another name very dear to us. *Ik* is the Cornish word for "cove," or "port." *Iktin*, therefore, signifies "port-tin," or "tin-port,"⁴ a name as appropriate, and at the same time as indefinite, as could have been adopted by the Phœnicians, who, as is well known, sought to conceal the place whence they procured their tin. So, too, with respect to the name *Bretin*, (pronounced by the French, *Bretagne*; and by the English, Britain,) as *bré* is the Cornish word for "mount," *Bre-tin* signifies "tin-mount," just as *Iktin* signifies "tin-port," and conveyed to strangers, and even to the Britons themselves who did not dwell in Cornwall, no more idea of the locality of this mount, than did the name "Tin Islands," (*Cassiterides*,) used by Herodotus four hundred years before Diodorus. Thus the country, as well as the mount from which the tin was shipped, appears to have derived its name very naturally from its chief export.⁵ Dr. Maton, reversing this idea, suggested that the word tin might possibly have been derived from the original name of the

³ Carew's Survey of Cornwall. Edition by Lord de Dunstanville, p. 376.

⁴ The Cornish word *porth* is almost synonymous with *ik*, and generally precedes the word to which it is joined, as in the names *Porth-tonan*, and *Porth-leven*; but it sometimes succeeds it, as in *Perran-porth*.

⁵ The name by which tin was known amongst the Phœnicians and Chaldeans has undergone considerable changes since its introduction into European languages. While the Saxon, Dutch and Danish word for *tin* is the same as our own, the Swedish word is *tenn*, the German *zinn*, the French *etain*, the Latin *stannum*, the Irish *stan*, the Cornish *stean*, the Armoric *steau*, and also *staen*; the letter S in the last four words being probably a mere prefix, as in the modern word *sneeze* for *neeze*.—See *Job* xli. 18.

Mount from which it was anciently shipped, that name being Iktin of British origin, and "having no connection with the accusative case of the Greek language."⁶ It is true that in the Cornish language the word *tin* is sometimes used as identical with *din*, "a fortress," but it must also have been used by the Cornish for the metal of that name; for if *tin*, as is generally supposed, be the ancient Phœnician word for that substance, it could not but have been communicated to the Cornish.

It may be inferred, from the passage above cited, that the spot where the tin was cast into the form of cubes, before its conveyance to the Mount, was very near the Mount. Now the place nearest the Mount is Marazion, and at the mouth of the stream which forms the western boundary of that town, traces of a very ancient building, apparently used for both smelting and melting tin, have been discovered. In 1849 the stream, having been diverted, flowed westward along the base of the adjoining sand hillock, undermining and washing away large portions. In sections thus made, I saw, at the depth of between three and six yards beneath the surface, the remains of ancient walls, rudely built of unhewn stones, with clay, and near them great quantities of ashes, charcoal, and slag, besides some ancient broken pottery of very rude manufacture, and much brick. In removing a portion of the sand within a few inches of one of the walls, my nephew (Frederic Bernard Edmonds) and myself discovered two fragments of a bronze vessel resting on charcoal, a considerable portion of which had combined with the copper during the lapse of ages, and a beautiful green substance had resulted—the carbonate of copper. The fragments were each about six inches long, four wide, and only the sixteenth of an inch thick, having been apparently parts of the circular top of a vessel three feet in diameter, the mouth being bent back into a horizontal rim three-quarters of an inch broad. No charcoal was on the insides of the fragments, but

⁶ Maton's Western Counties (1797), i. p. 205.

their outsides were completely blackened and covered with it.

Professor Hunt, at whose request I presented one of the fragments to the Museum of Economic Geology, kindly analyzed a small portion, the following being the result:—

Weight before analysis, 25 grains.	Grains.
Copper	18·0
Tin	2·25
Iron	1·0
Loss as carbonic acid and oxygen, the copper being partially in the state of carbonate, and much of the tin in oxide	3·0
Earthy matter	0·75
	25

These very ancient ruins, therefore, with the fragments of a bronze furnace, and the abundance of ashes, charcoal and slag, all covered with the sands of many centuries, seem to indicate the very spot where, as Diodorus relates, the tin was cast into cubic forms, previous to its conveyance in carts to the neighbouring island during the recesses of the tide.

The bronze furnace was, I conclude, brought hither by the Phœnicians, for no copper was then raised in Cornwall; and Strabo mentions that the Phœnicians furnished us with earthenware, salt, and copper or bronze utensils (*χαλκωματα*⁷) in exchange for our tin, lead and hides. We also learn from Cæsar that the copper, or bronze, used by the Britons was imported (*ære utuntur importato*).⁸

It will be interesting now to inquire for what particular purpose this very ancient bronze furnace was used. It appears from the passage quoted that the tin underwent two distinct fusions,—first, for purification; secondly, for being cast into the form of cubes; and for this latter purpose the bronze furnace may have been used by the merchants after they had purchased the metal, the fire

⁷ Geograph. lib. iii. s. 8. See Ezra viii. 27, and Ezekiel xxvii. 13.

⁸ De Bello Gallico, lib. v. s. 10.

in this process being applied exclusively to the exterior of the vessel; whereas the method of smelting for purification by the native miners was, according to Pryce, "to dig a hole in the ground, and throw the tin ore on a charcoal fire, which probably was excited by a bellows."⁹ Many such rude pits containing smelted tin have been discovered in this district, and are called *Jews' Houses*,¹ there being a tradition that our tin mines were in very remote periods "wrought by the Jews, with pickaxes of holm, box and hartshorn," tools frequently "found amongst the rubble of such works."² But as soon as the natives had acquired the art of mining, the Jews may have purchased the smelted metal from them, and, after having cast it into forms most convenient for exportation, conveyed it to the Mount. Here it is worthy of remark that the two different fusions to which the tin was thus subjected in the most ancient times—the one for purification, the other for being cast into particular forms for exportation—are continued to the present day, and not only so, but the different methods of conducting the processes are the same now as they were at first, so far, at least, as that the metal is in contact with the fire in the purifying or smelting process, and not so in the other. Both processes may be seen in operation at Messrs. Bolitho's smelting house and melting house at Chyan-dour, adjoining Penzance, and the diameter of the *iron* furnace employed in the latter house is very nearly the same as was that of the *bronze* vessel, of which the fragments have been described.

In the preceding paragraph I have assumed, agreeably to the commonly received opinion, that "Jews, as well as Phœnicians, were very ancient traders in Phœnician ships;"³ and some of them, as far back as the time of Solomon, may have become resident here after the ex-

⁹ Mineralogia Cornubiensis, p. 281.

¹ Transactions of the Royal Geological Society of Cornwall, vi. p. 43.

² Carew's Survey of Cornwall. Edition by Lord de Dunstanville, p. 26.

³ Scawen, quoted in Buller's St. Just, p. 5.

ample of the Phœnicians, who are recorded by Thucydides to have "had settlements all round the coast of Sicily," and to have "secured the capes on the sea, and the small circumjacent islands, for the purpose of trafficking with the natives."⁴ Indeed, if the Jews who traded here had no resident merchants to purchase and secure the tin, in order to its shipment immediately on the arrival of the Mediterranean ships, great delay and inconvenience would have resulted. Until recently the Cornish tin trade, from the very commencement of its authentic history, has been in the hands of the Jews.

St. Michael's Mount, the supposed residence of the Jewish merchants, was by nature far the strongest of all the numerous fortified places in Cornwall, and therefore a very safe depôt for the metal until the ships came to export it. It was also an exceedingly well sheltered and very accessible sea-port, where vessels might come in and be laden almost any day of the year.⁵ From this impregnable fortress the tin merchants appear to have come to the mainland to make their purchases from the natives, as I gather from the passage I have quoted. Now, that part of the mainland nearest the Mount, where in all probability the natives held their tin market, is the spot on which stands the very ancient town of Marazion, all the various names of which record the fact of its having been a market. In *Doomsday Roll* it is called *Tre-maras-tol*, "the cell, or hole, market-town;" *tre* being the Cornish for "town;" *maras*, a contraction of *marghas*, "a market;" and *tol*, "a hole, or cell," denoting the religious house on the Mount, to which the town anciently belonged, but which is now included in the chapelry of Marazion. The only name by which it is called in its

⁴ Book vi. quoted in Transactions of the Royal Geological Society of Cornwall, iii. p. 120.

⁵ These two reasons for conveying the tin to the Mount, for safe custody and for exportation—reasons very obvious to all acquainted with the locality—were not noticed by Diodorus. Had they been taken into consideration by those who formerly denied that the Mount was the ancient Iktin, much inkshed might have been saved.

charter of incorporation, granted in the 37th of Elizabeth, is *Marghasiewe*; whereas, singularly enough, the only name on its ancient and present town seal is *Marghasion*. The name *Marghasiewe* is now never used, having been supplanted by that of *Market-Jew*; and the street in Penzance which leads to Marazion has therefore been always called "Market-Jew Street." Numerous have been the conjectures of antiquaries respecting the origin of the names of this town. Pryce, in his *Vocabulary*, says that "Market-Jew" and "Marazion" signify "the market on the sea-coast;" but, in his *Cornish Grammar*, (the preceding part of the same volume,) I find that *ion* and *iou* are two of the different terminations of Cornish plural nouns; so that *marghas-ion*, and *marghas-iewe*, (which last four letters have nearly the same sound as *iou*,) are merely the different plurals of *marghas*, "a market." The subjoined is an engraving from an impression from its ivory seal, which is probably more than 260 years old. The castle, or priory, with its portcullis down, indicates its connexion with St. Michael's Mount,



Corporation Seal of Marazion.

on which the castle stands. The inscription around it is "SIGILL . MAIORIS . VILLE . ET . BOROV . DE . MARGHASION."⁶

⁶ Marazion (considering the Mount as part of it) may be the most ancient town in Britain (See Davies Gilbert's *Cornwall*, ii. p. 215); and my father, its town clerk, appointed in 1805, and now in his eighty-fourth year, may be the senior town clerk in Britain, having been also, for many years, the senior practising solicitor in Cornwall.

The period when Mount's Bay was first visited by the Phœnicians, and ever since which it, or the adjoining bay of Falmouth, has been the chief place in all the world for the export of tin, is supposed to be more than 3,000 years ago;⁷ for the tin, so common in Palestine⁸ in the time of Moses, was not dug from that land, but imported by the Tyrians from some remote islands known only to themselves, respecting which Herodotus, after acknowledging his ignorance of their situation, says, "it is nevertheless certain that our tin is brought from those extreme regions."⁹ These islands are now allowed to be the British islands, of which the only part ever distinguished for its export of tin is Cornwall.

The remains above described of an ancient bronze furnace are not the only supposed Phœnician remains that have been found in this district. A bronze image was discovered in pulling down an old stone wall in St. Just Vicarage in 1832, and presented by the Vicar to the Royal Institution of Cornwall, whose Secretary, Dr. C. Barham, in reply to an elaborate disquisition thereon by Mr. Birch, of the British Museum, has satisfactorily shown that it was probably lost by some Tyrian merchant in the tin district where it was found.¹

⁷ See Dr. Stukeley's *Stonehenge*, p. 32, and Woodley's *Scilly Isles*, p. 23, and Mr. John Hawkins, *Transactions of the Royal Cornwall Geological Society*, iii. pp. 115, 117, 120.

⁸ Numbers xxxi. 22. Isaiah i. 25 and 23, i. 7, 8. Ezekiel xxvii. 3, 12.

⁹ Beloe's Translation, i. p. 317.

¹ Report of the Royal Institution of Cornwall for 1850, p. 47, in which, as well as in No. 25 of the *Journal of the Archæological Institute*, and in Buller's *St. Just*, p. 6, is a figure of the image.



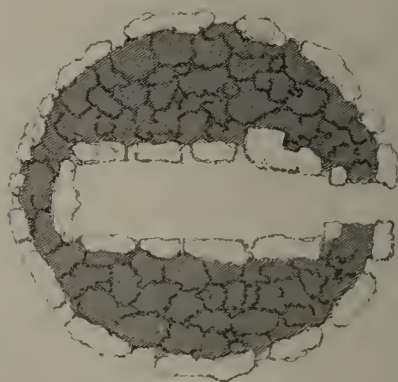
W. Willis del.

*Dawns Mayn'.
Rosemodris Parish of S. Buryan Cornwall.*



J. T. Blight del.

Men an tol



Barrow in Lelly

CHAPTER II.

“Druidical Temples,” or Circles each of Nineteen Stones—Dawns Myin, and Pillars near it—Boscawen-ûn, and Pillar within it, with three other Pillars in a straight line from it—Tregeseal, and Holed Stones—Boskednan, and Mên-an-tol, or Annular Stone—Extract from Diodorus referring to the Climate of Mount's Bay, and to the Worship of Apollo, or the Sun, in this Country—the Metonic Cycle of Nineteen Years known in Britain centuries before Meton lived.

FROM what has been said in the preceding Chapter, it will be expected that some of the antiquities of this district belong to an exceedingly remote period. In describing them I will begin with the “Druidical Temples,” erected, probably, ages before that of Stonehenge. These consisted originally of nineteen detached stones, or unhewn pillars, placed upright from 3 to 5 feet above ground, in rude circles varying in diameter from 65 to 80 feet. The name by which they are vulgarly known is “nine maidens,” an abbreviation, doubtless, for “nineteen maidens.” Borlase has noticed four of these within $5\frac{1}{2}$ miles of Penzance, all still to be seen, viz., those of Dawns Myin, Boscawen-ûn, Tregeseal and Boskednan.²

I.—The southernmost, *Dawns Myin*,³ is $4\frac{1}{4}$ miles (by the map) south-west-by-south from the centre of Penzance, in a field of Rosemodris, in St. Buryan. Fig. 1 of plate I. is a correct representation of it, together with the public footpath by which it is traversed; in the distance are seen the church of the deanery of St. Buryan, endowed by King Athelstane, and the very abrupt hill of Chapel Carn Brê, crowned with an ancient oratory now in ruins. Three of its nineteen stones have fallen. The distances between those standing are generally about 11 or 12 feet, measuring from the centre of one stone to the

² Antiq. p. 181. Borlase imagined that the number nineteen referred to the twelve months and the seven days of the week.

³ *Myin* is the plural of *maen*, or *mên*, “stone.” *Dawns* signifies “dance.” The legend is that these were nineteen maidens changed into stones for dancing on Sunday.

centre of the next; two of the intervals are nearly 14 feet each, and one nearly 21 feet. Two furlongs west of this temple is a large unhewn pillar 10 feet above ground; and about the same distance north-east-by-north of the circle are two very large unhewn pillars, called the *Pipers*,⁴ the one 15, and the other 13 feet above ground, and 100 yards apart. The Piper farthest from the temple is half way between it and an ancient cave called the *Fougou*, (to be described in a subsequent Chapter,) the circle, the two pipers, and the cave, being all very nearly in the same straight line.

II.—The next temple is that of *Boscawen-ûn*, in a croft 3 furlongs west-by-south of the village of that name, and 4 miles west-south-west from Penzance. It is traversed by a wall of modern date. Mr. Cotton⁵ imagined that this circle must have had originally twenty stones, besides the half-fallen tall one in its centre, as two of them are so widely apart that the intervening space is nearly double the average interval. Had that author, however, carefully examined the other three temples, he would have found that they all exhibit the same apparent defect, each having a space between two of its stones much wider than that between any other two. This widest intervening space may have been for the entrance and exit of religious processions, or of the victims. Three of these nineteen stones have also fallen. There is a barrow on the south-east of it, at the distance of 25 yards.

Two miles due east from this temple is the Roundags of Kerris, which Borlase considered to have been another distinguished druidical temple of a very different kind, having, at its entrance, four rude pillars, 8 feet high, on which he thought some large, long stones lying near them once rested horizontally, like those of Stonehenge, and of which entrance, as well as of the oval temple into which it led, he has given a plate in his *Antiquities*, p. 187. In a straight line, extending $1\frac{3}{4}$ miles north-east-

⁴ This name is evidently connected with the legend referred to in the preceding note.

⁵ Illustrations of Stone Circles, &c., in West Cornwall (1827), p. 23.

by-east from Boscawen-ûn circle, and at long intervals from each other, are three pillars which merit particular notice. The nearest, about 300 yards distant, resembles a wedge with a very blunt or broken edge; it is $7\frac{2}{3}$ feet above ground, and its broadest side, which is nearly 4 feet wide, faces the west by compass. The next of the three pillars is, without exception, the finest and most majestic of all the menhîrs in this district. It is 11 feet high, nearly $6\frac{1}{2}$ wide in its lower part, and $1\frac{1}{2}$ thick; while its sides are almost as flat and smooth as if they had been hewn; the direction of its edge is true north and south, and its sides face east and west. It stands very conspicuously 7 furlongs from the temple, and close on the north side of the Land's End road. The farthest of the three pillars, although only 4 feet above ground, $2\frac{1}{4}$ wide, and $1\frac{1}{4}$ thick, is equally remarkable; for its edge is in the line of the three pillars, north-east-by-east, pointing, like a finger-post, to the temple, and the upper half of each of its two sides bears a Roman cross. The *eastern* cross is, as usual, upright, with its shaft parallel to the vertical edges of the stone; but the *western* cross, unlike every other in this neighbourhood, is inclined very considerably, with its head towards the south. This appears to be the only anciently erected pillar, in this district, on which a cross has been subsequently carved.⁶ As it is in a very unfrequented spot, the tourist, after reaching the "Four Lanes' End," at Lower Drift, should walk three hundred paces from the Land's End road along the road to Sancreed Church, then get over the north-eastern hedge, and descend nearly to the bottom of the steep croft in which it stands. These three pillars are all invisible from the temple, and from one another.

III.—The *Tregeseal* temple is on an open common, 3 furlongs south of the top of Carn Kenidjack, in St. Just, and $5\frac{1}{2}$ miles from Penzance. The late Rev. John Buller, taking the smallest distance between the twelve stones now standing as a measure, imagined it to have consisted

⁶ A sketch of this stone, with its eastern cross, is given by Mr. Blight in his *Ancient Crosses, &c., in the West of Cornwall*, p. 41.

originally of twenty-one stones; but, in thus judging, he made an error similar to that of Mr. Cotton with respect to the Boscawen-ûn circle; and there is not the least reason for supposing that the number of stones in any of these four druidical temples ever exceeded nineteen, as stated by Borlase, and corroborated by the vulgar name of "nine maidens," (an abbreviation for "nineteen maidens,") by which they are in this district, as already mentioned, everywhere known. Mr. Buller has described the much less perfect remains of another circle west (by compass) from the Tregeseal temple, some of the stones being in a hedge, and the total number having been, as he considered, the same as that of the eastern circle; the circles are 120 feet from each other, measuring from their centres, and the diameter of each "is from 60 to 70 feet."⁷ One of these may have been a temple of the sun, and the other a temple of the moon.

Granite slabs from 3 to 6 feet long, each perforated with a hole of about 5 inches bore, have been found near these temples. Four such, including a broken one, are lying on the common, about a quarter of a mile north-east-by-east of the Tregeseal temple; and two may be seen near the Dawns Myin, at the gaps or entrances into fields, one on the north across the great road, the other towards the east. These "holed stones" are supposed to have been used for securing the victims. And Toland, in his *History of the Druids*, speaking of two circular temples in the Orkney Islands, says:—

"Near the lesser temple stand 2 stones through the middle of which is a large hole to which criminals and victims were tied."⁸—p. 91.

IV.—The temple of *Boskednan* is also on a common, between Ding Dong Mine and Carn Galva, and $3\frac{1}{2}$ miles north-west of Penzance. It has fewer stones remaining than either of the others; and two of them are considerably larger than the rest, one of these being prostrate, and the other, which is next to it, still standing nearly 7

⁷ Buller's *St. Just* (1842), p. 96.

⁸ *Ibid.* p. 101. Borlase's *Antiq.* p. 170.

feet above ground. Near this temple are two or three large barrows, and a small one is within 12 feet on the south of it.

Two furlongs west of these "nine maidens" is the *Mén-an-tol*,⁹ which consists of three stones set upright in a straight line east and west by compass. The central one is $3\frac{1}{2}$ feet high, which is an inch or two lower than the others, from each of which it is about $8\frac{1}{2}$ feet apart. This central slab is something like a very large ancient upper millstone, with a hole through it of four times greater diameter than usual. It is rudely convex on its eastern, and nearly flat on its western side. The hole, too, like that in an ancient upper millstone, is considerably larger on the convex, or upper side, than on the opposite, and is nearly circular, with a diameter at the smaller end of about 17 inches. This hole faces each of the outer stones, so that the circumference, or plane, of the slab through which it is bored, is in a line north and south by compass, and also nearly in a line with Lanyon Quoit. For what superstitious purpose this stone was used it is vain to conjecture. The only tradition connected therewith is that persons afflicted with the crick, or rheumatism, who crawl, or are drawn, through it, are cured by this operation. Hence it is called by the neighbouring villagers the "Crick-stone." Having referred to Lanyon Quoit, I may here add that a straight line $1\frac{3}{4}$ miles long, drawn due east and west, would almost intersect *Lanyon cromlech*, *West Lanyon cromlech*, *Ch'ûn Castle*, and *Ch'ûn cromlech*; while another straight line, of the same length, proceeding north-by-east from Lanyon cromlech, would nearly pass through the *Mén-an-tol*, the *Mén Scriffys*, and *Bosprennis cromlech*. These, and the before noticed most remarkable relative positions and bearings of several of our remaining antiquities, show from a new point of view the loss which the antiquarian student has sustained by the destruction, during the last two centuries, of so many of our prehistoric relics.

The four temples now described are not the only ones in

⁹ "The holed stone," *tol* signifying "hole."—See plate I. fig. 2.

Britain where the number nineteen stands so prominent. In Stonehenge the inner oval, immediately around the altar, consists of precisely nineteen stones.¹ So, too, the temple of Classerniss, in the Isle of Lewis, consists of an avenue of nineteen stones on each side, leading into a circle of twelve others.²

In support of the general opinion that these circles were temples of the sun, is the following passage from Diodorus, beginning with an apparent reference to Mount's Bay, the southernmost and mildest part of Great Britain:—

“ Amongst them that have written old stories much like fables, Hecataeus and some others say that there is an island in the ocean over against Gaul, (as big as Sicily,) under the arctic pole, where the Hyperboreans inhabit, so called, because they lie beyond the breezes of the north wind; that the soil there is very rich and very fruitful, and the climate temperate, inasmuch as there are two crops in the year.”

Here it is important to notice that, with regard to *Britain generally*, this description is not true, but it justly represents the climate of *Mount's Bay*, in this district, from which circumstance we may fairly conclude, that the authorities from whom Hecataeus and the others derived their information, were the Phœnician traders to Mount's Bay, who imagined that all Britain enjoyed as mild a climate as Mount's Bay, where still “ there are two crops in the year.” But to proceed with the quotation:—

“ They say that Latona was born there, and, therefore, that they worship Apollo above all other gods; that these inhabitants demean themselves as if they were Apollo's priests, who has there a stately grove and renowned temple of a round form, that there is a city likewise consecrated to this god.” “ The sovereignty of this city and the care of the temple (they say) belong to the Boreades, the posterity of Boreas, who hold the principality by descent in a direct line from that ancestor.”³

The city and temple of Apollo, or the sun, are supposed to have been those of Old Sarum and Stonehenge. “ The renowned temple of a round form ” of Stonehenge,

¹ See the plate in Dr. Stukeley's *Stonehenge*, p. 20.

² Borlase's *Antiq.* p. 190.

³ Book ii. Chap. iii., Booth's Translation, i. p. 139.

according to Dr. Stukeley, must have been built soon after the temple of Solomon, and by British Druids, who had probably heard of that temple through the Phœnician traders. This he inferred from the stones being chiselled, and from some of them being placed horizontally on upright ones, which was an approach to a covered temple. The druidical temples, however, now described, being mere circles of upright stones, unchiselled and unhewn,⁴ and having no others placed on them, are apparently older than Stonehenge, and may have been erected by Druids who had come from the East before the Jewish temple was built, and had seen the Jewish tabernacle, the court of which, where the victims were slain, was entirely open to the sky, and enclosed by pillars placed at distances of 5 cubits, or about 9 feet from each other. The court of the tabernacle was, however, rectangular, whereas our druidical temples are nearly circular, a difference that might be traced to the worship of the sun. The druidical priesthood also, like that of the Jews, was confined to the descendants of one man, as recorded in the quotation.

The passage concludes thus :—

“They say, moreover, that Apollo once in nineteen years comes into the island, in which space of time the stars perform their courses, and return to the same point, and therefore the Greeks call the revolution of nineteen years the Great Year.”

This mythological reference to the cycle of nineteen years, at the end of which the new and full moons happen within an hour and a half of the same times of the year as they did at the beginning, is very remarkable; for by it Christians have always regulated their moveable festivals, and the Greeks adopted it for the like purpose, after Meton had discovered it in 430 B.C. But it would appear from the sentence last quoted, that the knowledge of this cycle must have been familiar to the Druids in Britain many centuries before the time of Meton, and that to this cycle of nineteen years, the number nineteen so prominent in our druidical temples most probably referred.

⁴ Exodus xx. 25.

CHAPTER III.

"Giants' Graves" compared with those in Sardinia and the Scilly Isles.

A FURLONG north-east-by-east of the Tregeseal druidical temple (p. 289) are two very ancient caves, resembling so nearly the numerous "Giants' Graves" in the Scilly Isles, and the still more numerous "Giants' Sepulchres" in Sardinia, that I will here introduce a description of the latter from Tyndale's *Travels* in that island, i. p. 140, published in 1849:—

"They may be described (he says) as a series of large stones placed together without any cement, enclosing a foss or vacuum from 15 to 36 feet long, from 3 to 6 wide, the same in depth, with immense flat stones resting on them as a covering." "The foss runs invariably from north-west to south-east, and at the latter point is a large upright head-stone, averaging from 10 to 15 feet high," "having in many instances an aperture about 18 inches square at its base. On either side of this stile (head-stone) commences a series of separate stones forming an arc, the chord of which varies from 20 to 40 feet, so that the whole figure somewhat resembles the bow and shank of a spur."

The only difference between the caves in Sardinia and those at Scilly is, that the latter are without the tall head stone and arc, do not all point in one direction, and are, or were originally, surrounded each by a circle of large stones, the space between the cave and circle being filled with small stones and earth, and the whole covered with turf. In some instances there is a second circle of large stones concentric with, and 4 or 5 feet distant from, the first. The following is Borlase's description of the largest which he examined in St. Mary's, the chief of the Scilly Isles:—

"In the middle of the barrow was a large cavity full of earth; there was a passage into it at the eastern end 1 foot 8 inches wide,⁵ betwixt two stones set on end; the cavity was 4 feet

⁵ This is precisely the width of the aperture at the south-east end of the largest Sardinian cave mentioned by Tyndale, ii. p. 282.

8 inches wide in the middle, the length 22 feet; it was walled on each side with masonry and mortar, the walls, or sides, 4 feet 10 inches high. At the western end it had a large flat stone on its edge, which terminated the cavity. Its length bore east-by-north, and it was covered from end to end with large flat stones, several of which we removed, and others had been carried off before for building.”⁶

Fig. 3 of plate I. is a drawing of it by Borlase. They are called in Scilly, from their great length, “Giants’ Graves.” This is now their most common name, but, until the present century, they were generally termed “Giants’ Caves,” which is indeed the only name given them by Troutbeck, in his *Survey of the Scilly Islands*.

The two caves in this district which I have mentioned are constructed like those in Scilly, and their fosses run from north-north-west to south-south-east. That nearest the Tregeseal temple has still considerable remains of its well constructed granite walls and roof.

Antiquarians are not agreed whether these caves in Sardinia and the Scilly Islands were for the dead or the living. The Sardinian caves are supposed to have been made by Canaanites, who fled from their country in the time of Joshua.⁷

⁶ Borlase on the Islands of Scilly, p. 29. See also his *Antiquities*, p. 207.

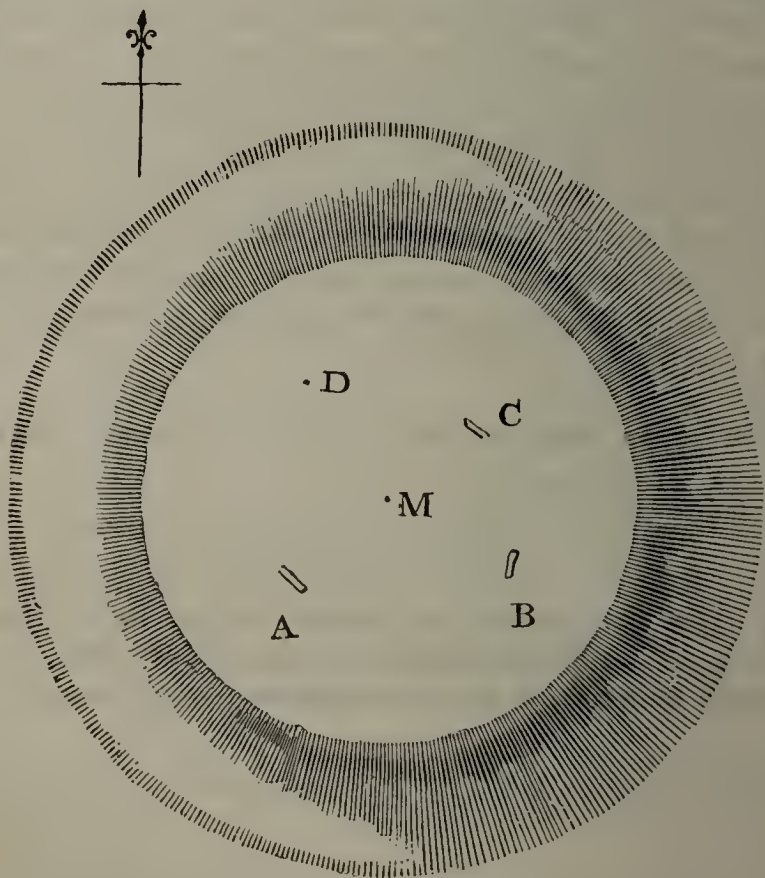
⁷ Tyndale, i. pp. 145, 147.

(*To be continued.*)

[There are several hypotheses advanced in this paper which must not be supposed by members to have escaped our notice, but which we purposely refrain from commenting upon.—ED. ARCH. CAMB.]

2017-71) TUMULUS AT BERRIEW, MONTGOMERYSHIRE.

HAVING learnt that Mr. Evans, the farmer on whose land the tumulus mentioned in the last Number of the *Archæologia Cambrensis* is placed, had determined to remove the stone which had so often interfered with the free passage of his plough on April 14th, I proceeded to Berriew on the morning of that day, and having been joined by T. O. Morgan, Esq., of Aberystwyth, our Local Secretary for Cardigan, and the Rev. J. J. Turner, of Berriew, got to the ground about 10 A.M. There we found a low mound, which, by frequent ploughing, had



Tumulus near Berriew.

become little more than a slight undulation in the land, and, at the highest point, did not rise more than eight or nine feet above the general level of the field. It is not easy to determine the original limits of a mound so

continually ploughed. At present it is nearly a circle, with a diameter of thirty-five yards. It stands in a field very near the large upright stone, called, in the Ordnance map, Maen Beuno. A line drawn from the small fortified post of the Moat, near Forden, visited on our way to Montgomery in August last, and the Mount, near Luggy, would intersect the tumulus. I notice this as marking the exact spot on the Ordnance map.

One large stone, A, we found in a deep hole, the earth having been dug out by the farmer last year, and the stone overthrown. Another at point B was uncovered at the top. As the object which the tenant had at heart was to remove B, we commenced cutting a broad trench between the two stones, a distance of nine yards. We worked down to the level of the field below either of the stones, but did not meet with anything very remarkable, except now and then a small quantity of charcoal, together with a slight trace of cinders. Here and there a small seam or stratum of discoloured earth was observed. The burnt substances were present near A in much larger quantities than in any other part of the mound.

In the meantime another party of men were employed in cutting a similar trench, in a northern direction, from A to the point D, about ten or eleven yards. Although A D was made longer than A B, we found nothing to reward our toils; we, therefore, chose a point equidistant between B and D, and began to drive a trench through the middle of the mound in the direction of it. At the point C we discovered another stone similar in its character to those at A and B, but not quite so large. Thus we obtained the position of three stones, A, B, C, nearly on the circumference of a circle drawn from M as a centre.

The stone at A measured 5 feet by 4. It is an irregular mass of trap, through which run lines of white spar; it stood upon a bed of much smaller stones. The stone at B measured $5\frac{1}{2}$ feet in length, pear-shaped, standing on the smaller end. That at C was much smaller than its fellows. Neither of these stones stood upon other stones. It is worthy of remark that all three

are masses of trap ; they must have been brought to their present site from some distance, probably from Montgomery rock. The sharpness of edge shows that they have not been much subjected to the action of water.

There can be no doubt that the whole mound is artificial. The earth worked with an ease very uncommon in that field, where the soil is generally rather hard. Moreover we found clay, gravel and mould all mixed together. As one of the workmen expressed it, "the earth was all turned and tossed about."

Perhaps some of our archæological friends may be able to suggest the purpose for which these large stones were placed in an upright position, (probably on the surface of the field,) and then the surrounding soil thrown upon them. The field is not known by any peculiar name. The traditions of the country point to these lands as the site of an ancient battle-field. One of the workmen present told us that a very old master, with whom he worked on that land when a young man, used to say that there had been foul work there a long time ago. The old farmer would threaten to call up the "old one" who was buried there.

This would lead us to conclude that some person of note was interred under this mound. A considerable quantity of charred substances were found under and around the large stone at A, and in smaller quantities these were present in other parts of the mound.

When a human body is exposed to the action of fire, by far the larger portion is driven off in vapour and thick smoke. Captain B. Hall, in his *Travels in India*, remarks upon the very small quantity of ashes which remained after a body had been burnt ; a little wood was placed under the body and lighted, a dense column of smoke arose ; in a short time nothing was left but a few handfulls of cinders—

"Expende Hannibalem : quot libras in duce summo
Invenies ?"

Juvenal must have seen many a body burnt.

I consider that the discolouration of the earth near the

stones, and in various parts of the mound, is caused by the presence of iron.

It is very probable that more than one battle has been fought in this neighbourhood. The ground is sufficiently raised above the level of the river to afford firm footing. A general might well choose this ground to contest the passage of the fords of the Severn, as he would himself be supported by the fortified posts on the heights above Berriew, and would check the progress of an enemy desirous of penetrating up that important pass. It is certain that in more modern times several engagements took place between the garrison of Montgomery and their Welsh neighbours.

Two or three tumuli of a similar appearance are still to be seen in the fields around.

Mr. Evans proposes covering the large stones up again, after he has lowered them into a position that will not interfere with the plough.

D. PHILLIPS LEWIS.

Buttington, April 17, 1857.

MAEN BEUNO.

In a lane near the field, mentioned in the above account, stands the Maen Beuno, a rude maen-hir; and this primæval monument, viewed conjointly with the tumuli noticed by Mr. Lewis, tends to corroborate the tradition of the place, that a battle-field is here commemorated. We believe that meini-hirion generally mark the graves of personages of distinction; but we do not exactly know the reason of the name of St. Beuno being coupled with this monument. Mr. T. O. Morgan informs us that this stone is on the boundary between the two townships into which the parish is divided, and thinks that it may have taken its name from the church having been erected under the vocable of that saint,—which is highly probable. A similar stone will be remembered by those who, at the time of the Welshpool Meeting, visited the Roman camp by the Severn side, on their way home from Montgomery. To this latter maen-hir no name is attached,

at least no appellation derived from any person. In this case, too, we are inclined to consider the old hoar stone as marking the resting-place of some brave leader and from its standing just outside the Roman agger, we are tempted to see in it a monument to one who may have fallen in assaulting the intrenchment close at hand. The juxtaposition of the maen-hir and the Roman camp almost irresistibly leads to this poetical conjecture; still there is nothing beyond the merest guess-work in the matter. We may, however, take it as a fact, proved by the remains of all kinds that lie in the neighbourhood of the Severn in this county, that the ground was exceedingly debateable, and that many a bloody struggle has rendered the localities famous in early times.



Maen Beuno near Berriew.

The Maen Beuno, of which a view is given, now stands almost in the ditch by the road side. It is somewhat inclined; but all marks of any surrounding tumulus, if any existed, must have disappeared in the process of road and hedge making. The old stone may remain here for centuries, unless some clumsy waggoner happen to drive up against it in a dark night, when he will probably obtain leave from the parish authorities to remove it.

*It is still
in situ 1965.*

The operation of digging into the tumulus, so well described by Mr. Lewis, and so judiciously conducted, seems to us to prove a hasty interment, and to correspond in its results to a similar operation near Cardiff, at the time of our Association meeting there. On that occasion, it will be remembered, an enormous mound was found to cover black earth, *with heather*, and to show hasty con-cremation. So it was in this case; the battle over, the bodies were probably hurried into heaps, burnt, and tumuli raised. The country was not one of peaceable occupation, and there was no time to commemorate the dead more carefully.

We know of several other tumuli in Montgomeryshire in similar positions, and very probably they indicate similar events.—ED. ARCH. CAMB.

CELTIC SEPULTURE ON THE MOUNTAINS OF CARNO, MONTGOMERYSHIRE.

FOLLOWING the boundary of the parish of Carno westward, we come to a vast tract of table-land forming part of the huge range of hills not inaptly termed the “backbone of Montgomeryshire.” On a slightly elevated spot, commanding a view of the Severn vale to the east, and that of the Dyfi on the west, there is a large carn of loose stones, called “Twr Gwyn Mawr.” Before we come to speak of its primary use, we may observe that it secondarily stands as the boundary of the old parishes of Llanbryn-mair and Carno, and is also the eastern limit of the new parish of Dylife. It measures 60 feet in diameter, and the stones of which it is composed must have been brought a distance of at least one mile, and the largest of them are about a ton weight. The carn is of the broad type, rather flat at the top. The subsoil being peat, the mass of stones is somewhat sunk into the earth.

In the month of June, 1855, just when the successful

excavations were carried on at the neighbouring Roman station at Caersws, it was suggested that the carn should be opened, in order to discover, if possible, how far the general assertion respecting its origin and use would be borne out by the facts of its construction and contents when brought to the tests of archæological science. It is well known that these mountains of Carno were the scenes of the bloody battles fought some time after the death of Howell Dda, A.D. 949. The contending parties were the men of North Wales, led on by Ieuf and Iago, sons of Idwal Foel, on the one hand, and the men of South Wales, by Owen Rhun, Roderic and Edwin, their cousins, when the Northwallians became masters of the field. A second battle is chronicled in the "Brut" as having taken place A.D. 1080, and is designated "Gwaith Carno" (or the affair at Carno). It is due to the writer of a very able and interesting paper on Carno, to state that he merely gave the tradition of the place when he wrote thus:—

"The spot on or near which both these battles of Carno took place is said, in the traditionary accounts handed down in the neighbourhood, to have been on a part of a high chain of mountains that proceed from Plynlimon, betwixt Carno and Trefeglwys, towards Llanbrynmair. On this hilly ridge is an immense carn, beneath which, it is said, Traherne ab Caradoc lies buried. It measures sixty feet in diameter, and is called 'Twr Gwyn Mawr,' and these traditions are somewhat strengthened by the finding near the spot javelin heads, battle-axes, and the infantry bills of that period."

We opened the carn on the south side, and having gone about six feet into the mass of stones, we found, on a level with the soil, three flag stones laid flat on the earth. Under these we found a mixture of wood charcoal, and bones; some of the bones appeared calcined. We clearly saw they were human bones, though in an advanced state of decomposition. More ashes were found between the stones and the soil between that and the centre of the carn. Here was found also a small leaf of bronze, about the size of a crown piece, but much thinner; it must have been originally much larger; the edges were crumbling away; one side was slightly polished.

ts shape and appearance did not resemble a coin. The nature and thickness of the metal, and its appearance, very much resembled, on the whole, that of some of the Nineveh remains in the British Museum. Whether it was part of a mirror, or of a breastplate, I can hardly hazard a conjecture. Turning our section to the east, we came to a dwarf wall, the stones being placed without any mortar. On removing it we discovered a walled chamber, or grave, 3 yards in length, and 2 feet in breadth, inside the wall. It was covered with six cap stones, and its depth was about 26 inches. The cap stones were removed carefully; some required two men to handle them. The floor of the grave was covered with black charcoal and ashes, intermixed with a profusion of small stones. These stones were all nearly round, differing in size, but most of them not larger than a crow's egg; they were river stones, brought from some distance. On turning over the ashes and earth, small fragments of bones were discovered; and in its south end, (for it ran north and south,) we found a beautiful

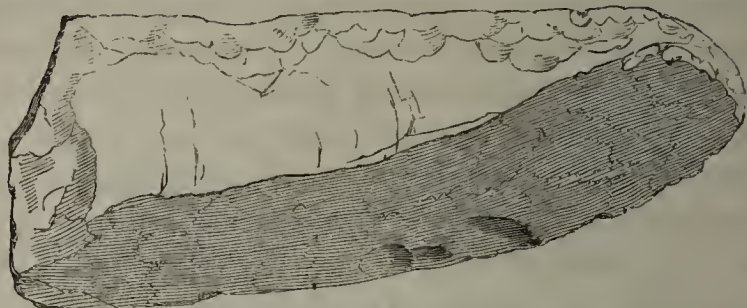


Flint Arrow Heads found near Carno.

arrow head of flint among the ashes. On further search we found the flint knife; it is broken at the large end. We carried all the ashes out of the grave, and, on further examination, we found a second arrow head very nearly of the same shape and size.

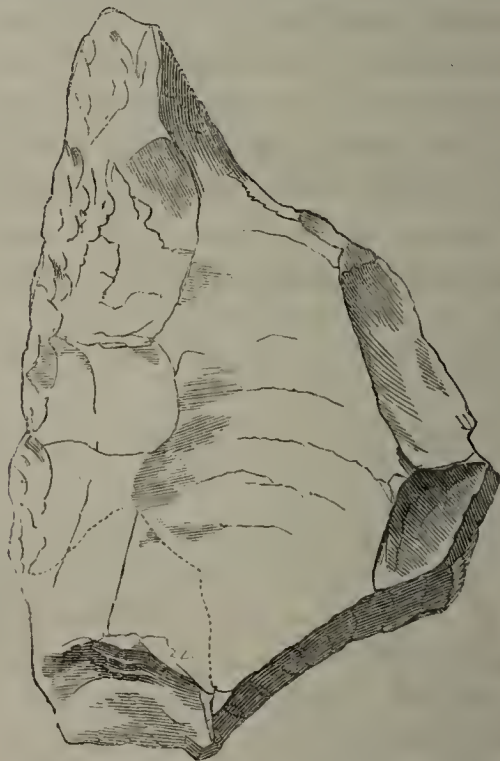
Not the least dressing could be discovered on any of the stones; it was evident that neither hammer nor chisel was used. The thickness of the walls could not exactly be ascertained, they were backed by the great body of the carn.

Looking at all these facts, we may find strong reasons against the notion, that this monument is that under



Flint Knife found near Carno.

which Trahearne ap Caradog was buried. In the first place, cremation was not practised as the mode of burial

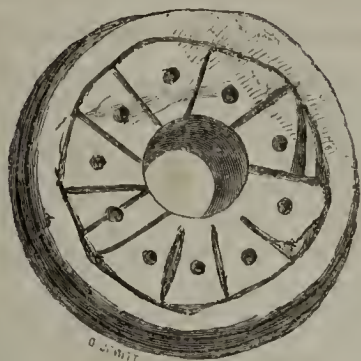


Flint Spear Head found near Carno.

at the time Trahearne fell in the bloody struggle,—the position of the grave north and south was not such as would be made in the tenth century ; and, in the next, the flint articles are not such as were in use at the time of the battle of Carno.

I believe this carn to belong to the prehistoric period. Nearly every county in the island will furnish examples of this method of covering the dead with heaps of stones.

The distance from each other of the different deposits of calcined bones, favours the idea that this was made the resting-place of many persons. Large as Twr Gwyn



Spindle found near Carno.

Mawr is, it sinks into insignificance when compared with other monuments of ancient sepulture. Herodotus tells us that the tumulus erected over the remains of Alyattes was more than six stadia in circumference. Tacitus' account of burial among the Celtic tribes is quite in accordance with what we discovered here. He says:—

“Funerum nulla ambitio; id solum observatur ut corpora clarorum virorum certis lignis cumentur. Struem rogi nec vestibus nec odoribus cumulant; sua cuique arma quorundam igni et equus adjungitur; sepulchrum cespes erigit.”—*De Morib. Germ.*, cap. xxvii.

As early as the migration of the Cimmerii from the southern shore of the Euxine to Europe, we find from Herodotus that they raised huge heaps of stones over the bodies of their dead. Though this mode of interment was not confined to the Celtic tribes, it still appears to have been with them, above all others, a sacred duty, and it certainly points out a degree of reverence and respect which we may look for in vain among many other nations who flourished about the same period.

D. DAVIES,

Local Secretary for Montgomeryshire.

Correspondence.

ROMAN TOWNS IN BRITAIN.

To the Editor of the Archæologia Cambrensis.

SIR,—I may be pardoned for making a few observations with reference to Mr. Wright's list (in our last Number) of the Roman stations in this vicinity, and for suggesting to members who have taken an interest in the subject, what to some of them may be novel, as the site of one or more of those stations; but I would first observe that Mr. Wright is in error in placing Bovium (Bangor) in Shropshire, that station being in Flintshire.

Much reading on the subject, and a long and careful consideration of the localities, have satisfied me that the Romans, a warlike people, superior to all their cotemporaries, were not likely to form a station at Rowton, in this county; which place, being on the south side of the river, could not, when the Severn was flooded, (there being then no bridges,) be either reinforced or supplied in any way from the other Roman stations, which are all on the contrary side of the river; nor could the garrison there, under any circumstances, have effected a retreat, if assailed by a sufficiently powerful enemy. For this reason I have decided that Ruyton, in this county, was the Rutunium of the Romans; and, at this day, the ancient roads leading from Ruyton to the Roman works at Llanymynech on the one hand, and to Bovium (Bangor) on the other, are still followed, subject only to that improvement which modern usages have called for in every other direction.

Mediolanum, I have no doubt, stood on the site of Shrewsbury; and the distance, according to Antoninus, from Wroxeter to Chester, at that period, when the northern side of the Severn must have been the only route, was fifty-three miles, coursing through Mediolanum, Rutunium and Bovium, which distance is precisely that of the present route from Wroxeter, through Shrewsbury, Ruyton and Bangor, to Chester, following the road as formed on the north side of the river, and which must of necessity have been, as I have already stated, the only route in the Roman period.

Bravinium was Rushbury, the Roman road to which place from Wroxeter, as also from Rushbury onward towards the border of Herefordshire and Radnorshire, is as clearly traceable now as it was when first formed (in what is now Shropshire) by the Romans.

The subject is one that is too important for a mere note; but I trust that the hints I have thus suggested may elicit further inquiry and consideration on the part of those gentlemen who have taken the trouble of entering upon the investigation of the settlement made by the Romans in this island.—I remain, &c.,

JOSEPH MORRIS.

St. John's Hill, Shrewsbury,
4th April, 1857.

COYTY INSCRIPTION; PEMBROKESHIRE ANTIQUITIES; ERIC, DUKE OF BRITANNY; ORIGIN OF THE WELSH, &c.

To the Editor of the Archæologia Cambrensis.

SIR,—I have several seraps to communicate to you on a wonderful variety of subjects, for which I cannot devise any common heading, unless it be that of “Omnium Gatherum.”

I.—You may remember the monumental inscription (see p. 107 of our last Number) of the man at Coyty who was MOVSD TO ETERNITY. I unfortunately lost the eopy I made, so I could not insert it in full in my paper. Through the kindness of the Rev. H. L. Blosse, I am now able to communicate the inscription in all its fullness and beauty. I must add that the charaeter employed being, as I said, very peculiar, the word MAKE in the second line looks much more like MARE—possibly that may be the true reading, one quite in harmony with the metaphor immediately following about “Life soon *posting* away.”

Ivan Williams died 23 of July 1710. Aged 84.

AWAKE DVLL MORTALS SEE Y^R DV^BIOVS STAY
 FRAIL IS OVR MAKE & LIFE SOON POSTS AWAY
 MYRIADS OF CHANCES TAKE AWAY OVR BREATH
 AND MVLTI^FACIOVS WAYS THERE ARE TO DEATH
 BENEATH ONE LIES ESTEMD FOR LIFE & AGE
 BY THVNDER FORCD TO QVIT THIS WORLDLY ^{STAGE}
 TREMENDOVS DEATH SO SVDDENLY TO BE
 FROM LIVES SHORT SCENE MOVSD TO ETERNIT^Y

II.—I have just received a letter, which I inclose, from the Rev. H. R. Lloyd, of Owersby, Lincolnshire, containing some additional information about the Pembrokeshire churches described in my paper published in 1852, which I thought might interest some of your readers.

PEMBROKESHIRE ANTIQUITIES.

To E. A. Freeman, Esq., Glanrhymny, Cardiff.

SIR,—Having been reading Vol. III. of *Archæologia Cambrensis*, and especially your paper on the “Architeetural Antiquities of South Pembrokeshire” with very great pleasure, I take the liberty of writing to you to mention some partieulars which are not mentioned in that document, but which came under my observation as Ineumbent of Carew from 1842–45. In 1831 I first saw Carew church, and it *then* had an oak waggon roof, very like the roof of Tenby church. The tower of Carew church was formerly crowned with eight pinnales, the bases and iron dowels of some of them being visible on the parapet still; seven are gone, the eighth (the stone pyramid of the turret) remains. Of changes in the church, I will only say that the little monumental recumbent effigy in the south wall of the chancel,

as well as the sedilia, were dug out by my hands in 1843; and, about the same time, the sacristy was restored, the priests' door opened, and the two oak (home-made) doors set up in those two doorways, and the two stone effigies moved into (? restored to) their places in the chancel, from the south aisle of the nave, where they lay upon the bench table, and the new font was made an *exact fac-simile* of the old freestone, broken one. Part of the rectory (near the vicarage) is very ancient. At Cosheston rectory the kitchen is an ancient barrel-vaulted room. As to the difficulty of finding the chapel in Maenorbyr Castle, I heard that the first Lord Milford turned the chapel into a dining-hall, in which to feast the homagers belonging to the courts which were then there held for the lordship, so the chapel would be hard to find under these circumstances. In Carew Newton, a hamlet near Carew Castle, there are several perfect "Flemish" mediæval houses deserving examination. By the church of Llandilo-Abercywyn, in Caermarthenshire, near Llaugharne, there is, or was, an ancient *Norman* house, with vault below, and exterior stone steps to the upper floor; it is near the church, and, from its out-of-the-way situation, is seldom seen, and I have never heard of its being described. It seemed to me more perfect than any of these remains. Of Carew Castle I will only say that I have great pleasure in remembering that it was mainly owing to my representation to the late owner of the castle, that the first efforts at preservation, by repair and inclosure with iron gates, were made; and of the cross, I recollect with pleasure that one stormy night having blown down the upper small cross into an angle of 45 degrees with the shaft, I employed the leaden lining of the old font (which lead I was at a loss how to use) in setting the upper cross firm in its socket, I hope, for ever. Having a singular pleasure in recalling to mind my sojourn in Carew, and Pembrokeshire generally, and having much delight in antiquarian pursuits, I trust you will forgive my troubling you with this letter, especially as I want (if I can) to vindicate my old Carew steeple as being (if it had its due in the way of pinnacles) a little above the common-place; though, as a fact, it has not "the peculiar charm of the wild and wondrous structures in its vicinity," your observations upon which I thoroughly enjoy and appreciate.—I am, Sir, yours very respectfully,

HENRY ROBERT LLOYD.

Vicarage, Owersby, Market Rasen,
April 16, 1857.

III.—Who was Eric, Duke or King of Brittany (*Arch. Camb.* Jan. p. 75) or Normandy (p. 219) in 458? How could there be a Duke of Normandy in 458, and, if a ruler, under whatever title, of Brittany, how did he get the Scandinavian name of Eric? And what do M. N. and E. L. B. mean by saying that Eric, or anybody in the fourth or fifth century, gave any part of Armorica the title of "*Petite Bretagne*?" Do they suppose that French was spoken, and used in documents, either in 383 or in 458?

IV.—I have naturally been reading with great interest the contro-

versy between Mr. Wright and Mr. Babington in our two last Numbers. I am not sufficiently versed in early Celtic history to plunge into the thick of the conflict; but I cannot but express my surprise at Mr. Wright's difficulty about Mr. Babington's suggestion that the Welsh may have come from "Scotland" rather than Brittany. Now Mr. Babington's words in the foregoing sentence "Cumbria, Strath-Clwyd, or Reged," sufficiently explain his meaning. He is not talking, as Mr. Wright seems to think, of the Scottish Gael, but of the northern branch of the Cymry, who are of some importance in English history at least as late as the seventh century, and in Scottish history much later, and who have left their name to an English county—Cumberland.

I am rather glad Mr. Wright has put forward a theory so utterly repugnant to all Welsh sentiment, because I would fain hope that my Welsh friends may now be inclined to look with comparative favour on Mr. Basil Jones and his "Gwyddyl."

I am, Sir, your obedient servant,

EDWARD A. FREEMAN.

Lanrumney, Cardiff, April 25, 1857.

ANTIQUITIES OF CAERSWS; OFFA'S DYKE; COLD HARBOUR.

To the Editor of the Archaeologia Cambrensis.

SIR,—In reading our last Number, it has struck me that you might possibly not object to a few miscellaneous remarks on several passages which appeared to me to admit of further explanation or correction; and I therefore take the liberty, without further ceremony, to "dot down" my notes as they occurred to me, in the desire, be it understood, of assisting, and not of criticizing, our excellent contributors and correspondents.

I.—The first remarks I have to make are on the interesting researches at Caersws. In regard to Mr. Davies' suggested derivation of the Welsh *caer*, or *gaer* (p. 152), I think there is a strong argument in favour of the usual derivation of this word from the Latin *castrum*, in the fact of the remarkable manner in which, in some instances, one word has taken the place of the other, or rather the Roman word has subsided into the Welsh word. Thus we cannot doubt that *Caerleon* represents the words *castrum legionis*, and that *Caerwent* is *castrum Ventæ*. Moreover, the earlier records of British history, such as Nennius, whatever be their authority in other respects, acknowledge clearly their belief in this derivation of the word in their lists of cities, in which they use *caer* exactly in the same way that the Anglo-Saxons used their *ceaster*. The derivation proposed by Mr. Davies seems to me much more far-fetched.

II.—The inscribed tiles, pp. 158, 159, 160. I do not think it in the slightest degree probable that we should find the name of Frontinus on a brick, much less indicated only by initials; and I would deprecate

strongly these guesses at the meanings of inscriptions, which, in cases like this, can only be understood by careful, and sometimes long, comparison. The inscriptions on the tiles at Caersws probably refer to the twentieth legion, which was stationed at Chester, or to some detachments drawn from it who were the builders here; and as that legion, we know, had the title *Valens Victrix*, it strikes me that **C. I. C. Γ** and **C. I. F.** may really be different readings of imperfect examples of the same stamp, and may perhaps be part of the word **VICTrix**. Tiles with the name and titles of the different legions are frequently found on Roman sites, but other letters are also found at times which antiquaries have not yet been able to explain; but it would be unsafe to give any opinion without seeing the tiles. The inscription **IVNO**, given on p. 160, is of course a potter's mark, the **O** representing the Latin word *officina* (the potter's workshop); the name also in this case is perhaps imperfect.

III.—P. 161. From my own observations I am decidedly not of opinion that the Roman villas in Britain served as military establishments. I have always remarked that the builders aimed at great internal elegance, and, above all things, comfort and convenience, but rarely if ever at strength. Indeed I am much inclined to believe that the walls, as far as they were built of stone, were generally low, and that the superstructure was of timber. We usually find the floors of the rooms strewn with roof-tiles, and with flue-tiles, and also with pieces of smooth painted stucco from the inner surface of the walls, but I do not recollect ever finding portions of the masonry of solid walls, except such as evidently belonged to the lower part of the walls, which are almost always found at a uniform height, and not presenting the usual appearance of high walls which have been broken down.

Perhaps, while speaking on this point, I may be allowed to remark that people in general are quite under a misapprehension as to the anxiety of the Romans to fortify themselves in this island. All our discoveries tend to show that that people, over the greater part of Britain, did not find it necessary to fortify themselves at all, and there are strong reasons for believing that even the towns were not surrounded with walls until the period of the rebellions and civil wars which we know from history to have marked the later ages of the Roman occupation, when the towns seem to have fortified themselves against one another, and against the Saxon and other invaders. We know that Londinium, the great city of the island, went through a gradual increase in extent, which has been distinctly traced by the results of excavations, and which must have continued through a great length of years, and it is certain that it was not surrounded with walls until after it had reached its greatest extent. Moreover, it is worthy of remark that at London, and in other places, where large stones have been used in the walls, they are often found to have been taken from older buildings, such as temples and other public edifices which had probably fallen into ruin, and the architectural character of

these fragments is almost always of the debased character which marks a late age.

IV.—The pit mentioned in p. 161 was probably of the same description as those found so abundantly at Rieborough, Winchester, and other Roman sites, and which there appears little doubt served as privies. They are generally found at a short distance outside the walls of the buildings.

V.—P. 166. The semicircular apartment, which is generally a recess from a larger room, rather than a room in itself, is found in almost all Roman villas, or houses, in this island, and evidently served some especial purpose. It has generally, at the place where it joined the other apartment, two pices of wall projecting inwards, which seem to show that it was separated from the main room by a screen, or eurtain. In one instance at least, in a villa opened in the immediate vicinity of Leicester (the Roman Rataë), what appeared to be the base or support of a statue, or altar, was found within it, and this and some other eircumstances have led me to believe that this semicircular room was a ehapel, or place of domestic worship, where an altar to, or statue of, the deity who had been ehosen as the patron of the family stood.

VI.—On the same page, Mr. Davies is certainly wrong in stating in the note that the Romans had no windows. I have myself, on more than one occasion, found on the original level of the Roman floor, close to the wall, and beneath where a window no doubt existed, pieces of broken window glass, which is generally thin and rather good in quality. Such was the case at Lymne, in Kent (the Portus Lemanis), where I was looking on and giving direetions to the men as they cleared away the earth to the bottom of the side wall of a large building, which seemed to have stood in the upper part of the town. The original surface of the ground was very easily distinguished, and I picked up from it almost a handful of pices of window glass, some of which I have preserved.

VII.—P. 205. It has always struck me that one important use of boundary walls of stone or earth, like Offa's Dyke, or the walls of Hadrian and Antoninus in the north, has been overlooked by those who treat of them. The object of a border inroad, either of the Caledonians into the Roman province, or of the Welsh into Offa's kingdom, was exactly the same as that of the Scots and Welsh at a later period of the middle ages, namely, to take the invaded country by surprise, and carry off plunder, which plunder consisted chiefly of eattle. We know that the Scots were extremely elever in carrying off great herds of cattle in this way, and in getting them across the border before a sufficient armed force could be collected in the invaded country to stop them, and deprive them of their booty. Now, from what I have seen of Offa's Dyke in several places, I cannot imagine that it could have been any great hindrance to the invasion of the English territory by the Welsh, but I do think that it would be a very serious stoppage to them in their return with the plunder when pursued, and would

expose them to be overtaken by probably a much superior force before they could get a large herd of cattle over or through the embankment and its accompanying foss. The difficulty of securing a retreat would be in all cases a check to invasion.

VIII.—P. 220. The only other remark with which I will trouble you at present is an answer to the question of one of your correspondents on the subject of the name Cold Harbour. The words are pure simple English, and need none of the strange and far-fetched derivations which some antiquaries have been striving after. In old English, a cold harbour meant simply a cold lodging, and I see no reason to depart from the explanation which I have always given to it. We know that in most countries which are in the condition of England in the middle ages, when the population was small and in many parts scattered, and when there were few of the accommodations which travellers now find, that it is the custom to have buildings here and there on the roads, consisting of no more than bare walls, where travellers might find merely shelter for the night; and of course, as they usually travelled in parties, and carried provisions, and bales and packs which would serve for beds and seats, with them, they might make their own accommodation. This is still the case in many parts of the East, and also, I understand, in Spain. Now it seems to me that a cold harbour, or cold lodging, would be a very natural name for such a place. Since this explanation of the word first occurred to me, I find that Mr. Fox Talbot, in his *English Etymologies*, has given nearly the same explanation, and he has placed the meaning of the English words beyond all doubt, by quoting the analogous German term applied to such inns, or lodgings, in various parts of Germany, *Kalten Herberg*. It may be worth remarking that the French *Auberge* is the same Teutonic word. In answer to the main point in your correspondent's question, whether the Cold Harbour *invariably* marks a Roman site, I can state that this has been so universally the case to the extent of my researches, that if in any particular instance no traces of Roman remains are at present found, I should not consider it evidence at all that they had not existed there formerly. My explanation of the matter is this,—I have no doubt that during a great part of the middle ages, this island, especially the less inhabited parts, was thickly scattered with the ruins of Roman buildings, which were only gradually, and at a comparatively late period, cleared away. It would give much less trouble to take possession of these old buildings for "cold lodgings" than to erect new ones; and, indeed, it would be a natural occurrence for travellers on their way over the country to take possession of such places for that purpose, when these stood at convenient distances, or when the travellers were overtaken by night in their neighbourhood. This might even be the case in the immediate neighbourhood of large walled towns and cities, where a party of strangers arriving late, and after the gates were closed, would be glad to install themselves in any deserted building outside the walls, in order to make their entry into

the town in the morning. These ruined buildings thus occupied, whether continuously or only occasionally, would each become known, as a matter of course, not only to those who had occupied them, but by others who knew of their being so occupied, as the Cold Harbour, and thus the name became attached to the site. It might thus even become a popular name for a Roman ruin of no great extent. This seems to me the simple explanation of the universal, if not invariable, connection of the name with Roman sites.—I remain, &c.,

THOMAS WRIGHT.

14, Sydney Street, Brompton, London,
May 1, 1857.

ROMAN COINS NEAR NARBERTH.

To the Editor of the Archæologia Cambrensis.

SIR,—Some months ago a large quantity of third brass coins of the Lower Empire, together with a ring and bronze ligula, with what was apparently its case, were discovered near Narberth, in Pembrokeshire. I have made many inquiries as to the exact spot where they were found, and the circumstances of the discovery, but have been unable to obtain any satisfactory replies. If any of our members can furnish me with accurate details, I shall be much obliged. The coins, which were mostly in a wretched condition, were those of Postumus, Tetricus, father and son, Claudius Gothicus, Victorinus, Florianus, Quintillian, Gallienus, Salonina, Carausius, and Probus; amounting in all to nearly 300.—I remain, &c.,

E. L. B.

WELSH ALE.

To the Editor of the Archæologia Cambrensis.

SIR,—The following extracts from Kemble's *Saxons in England*, and the authorities cited in that learned and interesting work, may not be unacceptable to the readers of our Journal. They require elucidation.

The subjoined (i. p. 284) is quoted from Thorpe's *Anglo-Saxon Laws*, 186, and its supposed date is the commencement of the tenth century, though Kemble doubts this:—

“7. And if a Welshman thrive so well that he can have a hide of land, and can bring forth the King's tax, then is his wergylde one hundred and twenty shillings; and if he thrive not to save to half a hide, then let his wer be eighty shillings.”

The next occurs in i. p. 294:—

“Between 791 and 796 eighty hides of land at Westbury and Ianbury were relieved by Offa from the dues to kings, dukes, and their subordinates, except these payments, that is to say, the *gafol* at Westbury (sixty hides) two tuns full of bright ale, and a comb full of nooth ale, and a comb full of *Welsh ale*, and seven oxen, and six wethers, and forty cheeses, and six langthero, (?) and thirty ambers

of rough corn, and four ambers of meal, to the Royal vill."—*Cod. Dipl.* No. 166.

Kemble explains that a eomb is here equivalent to thirty-two gallons, and is the old barrel measure. He proceeds to observe that, in Surrey and Sussex, the *peck* is a liquid measure at the present day, and that men talk there of "a peck of beer," "a peck of gin," "half a bushel of beer," &c.

Kemble, i. p. 296:—

"The payments reserved upon 20 hides at Titchbourn . . . in 901-909 . . . amounted to 12 sexters of beer, 12 of sweetened *Welsh ale*, 20 ambers of bright ale," &c.

Kemble, i. p. 315:—

"Twenty hides of land at Sempringham were leased by Peterborough, and among the items of yearly rent reserved to the abbot's private estate were 15 mittan of bright ale, 5 of *Welsh ale*, and 15 sexters of mild ale. And at Stanhampstead in Kent there was a charge made on land for charitable purposes which included, among other things, 30 ambers of good *Welsh ale*, on the footing of 15 mittan, and 1 mitta of honey or 2 of wine."

What could all this quantity of *Welsh ale* mean?—I remain, &c.,
AN ANTIQUARY.

KINGSTON, MONMOUTHSHIRE?

To the Editor of the Archæologia Cambrensis.

SIR,—Some of our Monmouthshire friends may perhaps like to read, and may be able to explain, the following passage from Kemble's *Saxons in England*, i. p. 320:—

"At Kingston there are five hides 13 yards of gafol land, and one hide *above the ditch* which is now also gafol land, and that without the ham, is still in part inland, in part let out on rent to the *ship-wealas*; to Kingston belong 21 cytweras on the Severn, & 12 on the Way."

Where is Kingston? What is this *ditch* here referred to? In the *Way* we readily recognize the Wye. Kemble, *Cod. Dipl.*, 461 explains *ham*, by "an inclosure on the water," and *ship-wealas*, by "Welsh navigators."—I remain, &c.,

AN ANTIQUARY.

NAME OF RADNOR.

To the Editor of the Archæologia Cambrensis.

SIR,—I find in two of the documents printed by Mr. Kemble in his *Codex Diplomaticus Ævi Saxonici*,—that most valuable work, which we ought, as an Association, to imitate on a similar scale for Wales—two passages in which occurs the name of *Readenora*, or *Readnora*; and, as it cannot have been very far from the Welsh border, may be in some way or another connected with the name of *Radnor*.

Although this is only a conjecture, yet I think that these passages are worthy of being extracted for the consideration of members connected with the county of Radnor, and interested in the History of that district which we are now publishing.

Cod. Dipl. Ævi Sax. No. 311. (*Translated from the Saxon.*)

"These are the names of the persons who are written from Bensington to Readanora, to the Bishoprie of Worcester with their offspring and the progeny that may come of them to all eternity: Alhmund Tidwulf, Tidheah, Lull, and Ealwulf."

Aethelred Duke of Mereia, A.D. 880.

"Dux et patrieus gentis Mereiorum, cum licentiâ et impositione manus Aelfredi regis quendam ruris portionem domino deo et sancto Petro liberatam ab omni tributo regali hoe est aet Berhtan uuellan vi mansiones, et aet	Uuaetlinetune viii. eum omnibus pertinentibus &c ad aeelesiam illam quæ vocatur aet <i>Readenoran</i> pertinentes, utrasque terras in unam possessionis hæreditatem id est, ad episcopalem sedem seilieet Uuigornensis eivitatis donauimus."
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A similar name is found in *Domesday* on the Welsh border, and it is desirable that this should be brought to the notice of Radnorshire antiquaries.

"In Bochelav Hd.

HUGO 7 Osbn^o 7 Rainald^o teñ Gretford &c.

De hæ tŕa huj^o 7 jaeuit. l. hida T. R. E. in æeġla 7 CEDDE.

dimid in chespuie 7 dimid in Radenoure. Hoe testat
eomitat^o sed neseit quonⁱ æeġla pdiderit."—*Domesday*, i. 268.

I observe that RADELAV Hundred also occurs in *Domesday*.

I remain, &c.,

May 19, 1857.

AN ANTIQUARY.

WYNNE OF MELAI.

To the Editor of the Archæologia Cambrensis.

SIR,—Henry Wynne, of Clifford's Inn, as to whom inquiry is made in the *Archæologia Cambrensis*, No. X., p. 215, was owner of Ty Gwyn, county Caernarvon, which he inherited from his mother. His father, William Wynne, was son of Ellis Wynne, a younger brother of John Wynne, of Melai, which John Wynne was father of Colonel William Wynne, the Royalist, who was slain before the then fortified post of Wem, in this county (Salop), in the year 1643.—I remain, &c.,

JOSEPH MORRIS.

St. John's Hill, Shrewsbury,

3rd April, 1857.

Archæological Notes and Queries.

Query 52.—Can any member oblige the inquirer with information concerning the following books, which, in more respects than one, are connected with Welsh history and archæology, viz., (1.) Sir Thomas Herbert's "Relation of some years Travaille into Africa, Asia, the Oriental Indes, &c., (with a discourse on the Discovery of America by the Welsh 300 years before Columbus.) Folio. 1634."—(2.) "Life of Hugh Peters, *temp.* Carol. I."

J. G.

Q. 53.—On referring to the statutes quoted in a paper on "Wales and its Marches," in the last Number of the Journal, I find in the 26 Henry VIII., chapter 6, section 5, in the latter part—"That no person or persons should hereafter at any time cast any thing into any Court within Wales or in the Lordships Marchers of the same by the mean or name of an '*Arthel*' upon pain of one years imprisonment," &c. Can the writer of the paper referred to, or any correspondent favour me with the meaning of that term "*Arthel*," which I take to be British or Welsh? I have looked into Richards' *Welsh Dictionary* in vain.

JURIDICUS.

Q. 54.—On the northern coast of Anglesey, a part of the parish of Llanclilan projects into the Irish Sea, forming a conspicuous headland, once called St. Hilary's Point, afterwards Mount Elian Point. In naval charts, and amongst seafaring people, it is known as Point Lynas, and under that name is well known in Liverpool. What authority is there for this latter name, or rather is not Lynas a manifest corruption of Elian, or Eilian?

MONENSIS.

Q. 55.—*Penebecdoc*, Herefordshire. Does any member know of a place so called in this county? I find the following mention of it in *Domesday*, i. 181 *a*:—"Heref". Isð Roġ teñ Penebecdoc. 7 Novi de eo. Isð tenuit T. R. E. ibi sunt. III. cañ. 7r tñ redd. vi. sextañ meñ 7 x. solid."

AN ANTIQUARY.

Q. 56.—WELSH LEEK.—What is the *real* origin of the leek being assumed as a national emblem in Wales? Is the date of this tradition known? Where does the first mention of it occur? I strongly suspect that, like some other national ideas, this will be found to have only a comparatively modern and uncertain foundation.

INQUIRER.

Miscellaneous Notices.

LLANDAFF CATHEDRAL.—The re-opening of this cathedral has been one of the great events of the year for Wales. We need do no more than allude to the fact already known to our readers through the medium of the newspapers; but we cannot help congratulating our fellow-countrymen, and all archæologists, on the admirable spirit displayed in the subscriptions commenced on the spot for carrying on and completing the restoration of the whole edifice. The words of a few good men, fervent in their eloquence, and convincing in their reason, carried with them the hearts of the whole assembly; the flame was lit, and we hope it will not be extinguished till the good work is entirely finished. Two gentlemen, who were the largest contributors, are much to be envied, Mr. Bruce Pryce and Mr. Booker Blakemore, who each gave £500; Mr. Talbot gave £200; the Bishops of Llandaff, St. David's, and Oxford, and many other noblemen and gentlemen, £100 each; altogether nearly £3,000 was subscribed on the spot, and the total amount has now swelled to upwards of £4000. We take this opportunity of correcting the erroneous impression that the Prince of Wales sent £1000;—it was not £1000, it was only £100. The Bishop of Llandaff has published an interesting historical account of the vicissitudes this edifice has gone through, which, at present, we can do no more than thus briefly advert to.

LLANTWIT MAJOR.—All our Glamorganshire members, and no doubt others, must be acquainted with this most interesting place. They will remember the old church, one of the most curious in the Principality; and they will probably recollect the unseemly condition of the nave, or the "old church," as it is termed on the spot. It is used as a place of sepulture, much the same as the open church-yard; and though its roof and walls are in good condition, its windows are either broken and unglazed, or are blocked up. Within stand the monuments, sadly neglected, and one of them recently whitewashed. Yes; one of the early monuments of Llantwit has been quite recently whitewashed!—*ipsissimis oculis!* However, when things get very bad, a reaction often takes place; and this we hope will be the case with the nave of Llantwit. It is proposed to raise a subscription of £100 towards putting the nave of this church in proper condition, that is to say, for repairing and glazing the windows, reopening those that have been blocked up, and the doors, paving the floor, arranging the tombs, &c. The parochial authorities intend to forbid any further interments from taking place within it. After careful examination, it is considered practicable to effect nearly all required for the sum named above, and it is better not to alarm the minds of the public by asking for too large an amount in these all-subscribing days. A committee will be formed to superintend the work, and the parochial

authorities lend their cordial aid to it. The Ecclesiastical Commissioners have undertaken to keep the chancel of the actual church in good repair, and their official architect, E. Christian, Esq., has lately visited it with this object. The rest of the church is in very fair condition, and is maintained by the parishioners. A series of papers on Llantwit, by Mr. Freeman, Mr. Westwood, and others of our members, is now nearly ready for publication.

EIUDON STONE, LLANDEILO FAWR.—This valuable early monument, which, when visited by the members of our Association, was standing on a small cairn of stones in a field near Aberglasney, has been removed by the Earl of Cawdor to the lower garden at Golden Grove, and erected, with all suitable precautions, in an admirable situation. It can now be seen down to its very base; it is firmly fixed in a stone socket, and the socket of the cross on the top has been filled with cement, to obviate the action of frost. A bronze plate, fixed in the turfy mound against its eastern side, commemorates its ancient site, and its removal. We would recommend his lordship to place a rude unhewn stone upright on the original spot, to show that it was a monumental site; for, though this sculptured stone is too valuable to have been left in so exposed a situation, still the cairn at its foot has yet to be explored, and such a stone as we allude to would sufficiently preserve the identity of the spot. While upon this topic, we may express a conjecture that, perhaps, the name EIVDON may prove to be a contracted form of two words, SCI and VDON; but we wait for Mr. Westwood's long-expected account of this monument.

CASTELL CARREG CENNEN.—Since the visit paid by the Association in 1855 to this castle, several of the parts that were in danger of ruin have been repaired by the Earl of Cawdor. A little too much has, however, been done on the eastern side of the entrance gateway, and not enough at the south-eastern internal angle of the building, above the passage descending to the well, where further ruin is really imminent. We would suggest to his lordship,—while we congratulate him on the excellent spirit he always displays in such matters,—the advisableness of having this portion of the castle looked to immediately. We take this opportunity of observing that the survey and drawings of this castle having at length been completed, they will be engraved, and will serve to illustrate a paper on this building, in one of our next Numbers.

CARN GOCH.—The survey of this great British work has been completed and reduced, and a full account of it will shortly appear in this Journal. Some of the cairns which were opened by the members of our Association, who conducted the survey, have been purposely left open, in order that further researches may be made.

Reviews.

PROCEEDINGS OF THE SOCIETY OF ANTIQUARIES OF SCOTLAND.
Vol. II., Part 1. 1856.

This part of their Proceedings, for which we are indebted to the kindness of the Scottish antiquaries, contains several papers interesting to our readers. It is illustrated, as usual, with some good plates; but in this respect we have the vanity to think that Welsh antiquaries know how to go beyond their Scottish brethren, and to give quarterly proofs of it in our own pages. We find a paper on a curious Gaelic MS. volume, called "The Dean of Lismore's Book," preserved in the Advocates' Library, which was considered of some importance in the Ossianic controversy. It contains 307 distinct pieces, a full list of which is printed in this Part, including a large selection of bards, some Scotch, some Irish, as well as what may be termed Ossianic poetry. Mr. M'Lauchlan, who describes this MS., observes:—

"The only peculiarity in the case of the fragments in the MS. under consideration is the frequent introduction of St. Patrick. There are numerous dialogues between the Saint and Ossian, and many of the poems are addressed by the latter to the former. This may be the consequence of later monkish interpolations, Ossian being represented as a convert of St. Patrick's. The Christianity of the poet, however, is of a somewhat questionable order. If these passages belong to the original compositions, they would fix the era of Ossian as being that of St. Patrick, and would also indicate that his country was not Scotland, but Ireland."

He also remarks:—

"This collection is one of much interest on account of its age, its orthography, and the nature of its contents. Its date is unquestionably the beginning of the sixteenth century. It is thus the oldest specimen we possess of what may be called, without challenge, written Scottish Gaelic. There are other specimens in existence, but it is difficult, from various reasons, to set aside the claims of Irish writers to these. We have here, however, a full and satisfactory record of what the Scottish Gaelic was in the early part of the sixteenth century, including numerous specimens from writers, or rather composers, who existed a couple of centuries before. In this I do not include the Ossianic remains, but compositions of Scottish bards of the fourteenth century. The orthography of the volume is, so far as Scotland is concerned, *unique*. It is on the principle of phonetic writing, the orthography following the orthoepy. This system had previously been adopted by the Welsh; it has ever been followed by the Manx; but this collection is the only existing specimen of it among the Scottish Highlanders; although from the very outset of the volume the system of orthography seems so fixed, and is so uniform, that it must have been well known in the country."

We should much like to see critical examinations of the principal Welsh MSS., drawn up with as much learning and discrimination as this paper evinces.

Another paper in this Part, by Mr. A. H. Rhind, on "The Bronze Swords occasionally attributed to the Romans," is interesting to our readers, who no doubt have on their tables Mr. Wright's remarks on similar articles, published in our last Number. Mr. Rhind notices Mr. Wright's opinions, and maintains that the Romans used iron, not bronze swords, even at the battle of Telamon, B.C. 225.

We find, further on, a valuable account of excavations in the Hill Fort of Dunsinane, Perthshire, by Dr. Wise. This hill, whose name is so familiar to all who remember "Macbeth," has on its summit an oval fort, cleared of rock, and surrounded with a wall, or dyke, of black earth, supposed to be brought from the valley below, (?) 20 feet broad, and 10 feet high. Chambers have been found under the area of the fort, and also in the wall, or vallum; some of them containing skulls and bones, most showing charcoal, and other signs of fire. Local tradition made this the spot where Macbeth hid his treasures, though his own castle of Carnbeddie, or Carn Beth, is within a few miles of it, and diggings by the peasantry had from time to time been made before it was opened with a scientific purpose. Dr. Wise gives the measurements of the skulls found in these chambers, and adds,—

"From these facts it would appear that there was a strong British fortification upon the Hill of Dunsinane, prepared by an ancient people, who had advanced so far in refinement as to have felt the importance of uniting in considerable bodies, to defend themselves against their powerful enemies. The number of such fortifications on each side of Strathmore, and the immense labour that must have been expended, and the quantity of charcoal and bones found in the example now under consideration, seem to prove that such "strengths" were places of resort to large numbers of persons, probably on sudden emergencies. The caverns may have been used for securing their food and most valuable effects, and were probably only occupied when the weather was very cold and stormy. This agrees with the description of similar chambers as used by the ancient Germans:—'Solent et subterraneos specus aperire, eosque multo insuper fimo onerant, suffugium hiemi, et receptaculum frugibus, quia rigorem frigoribus ejusmodi locis molliunt: et si quando hostis advenit, aperta populantur, abdita autem et defossa, aut ignorantur, aut eo ipso fallunt quod quaerenda sunt.'—(*Tacitus de Moribus Germanorum*, cap. 16.) The three skulls may have belonged to the same family, who had met with a sudden or violent death. We could suppose the infirm—probably the imbecile—child had been destroyed, and buried with its parents; a barbarous custom by no means uncommon among rude savage races."

THE ULSTER JOURNAL OF ARCHÆOLOGY. Parts IX. to XVI.
1855, 1856.

Our brother antiquaries in the North of Ireland continue to give proof of their great activity and flourishing financial condition; for they keep up, at the extraordinary losing price of twelve shillings, the annual volumes in quarterly quarto parts, and they are so uniformly filled with good papers, as to form one of the most interesting of all our local antiquarian publications. It is a very healthy sign of public feeling in that part of Ireland, and we congratulate the Belfast men on their spirit and success. Out of so many good papers as crowd the pages of these eight parts (and four more have since issued from the press,) we can do no more than select a very few for our readers' notice. In No. IX., the "History of the French Protestant Settlers in Ireland" is continued, and forms a valuable addition to Irish history. In No. X. there is a highly curious paper on "Gaelic Domestic," giving an account of the manner in which the chief of an Irish sept, and the master of an

Irish household, *temp.* Eliz., "went on" with his servants. Dr. Hanmer, Chaplain to the Earl of Ormond, and Treasurer of Christ Church, Dublin, made a collection of Irish Antiquities, A.D. 1594; and at p. 758 of a MS. volume, which contains an account of his researches, he thus details the apportionment of the several parts of cows and sheep when killed for food in a large Irish family:—

"Cow.—The head, tong, and feet to the smith; Neck, to the butcher; 2 small ribs, that goe with the hind quarters, to the Taylor; Kidneys, to the physitian; Marybones to the dony-lader, the strongest man in the hous; Uddur, to the harper; Liver, to the carpenter; A peece to the garran-keeper; Next bone, from the knee to the sholder, to the horse-boy; Choise peece of the beef to the Shott; The hart, to the cow-heard; Next choise peece to the housewif of the house; The third choic to the nurse; Tallow, for candles; Hide, for wyne and aquavitæ; Black poodings for the plowman; Bigge poodings for the wever; Kylantony [Kyl-Anthony?], the a—e pooding, to the porter; Dowleagh, a brode long peece, lying upon the gutts, to the calf-keeper; Sweete-bred, to hor that is with child; Rump, to him that cutts the beef; Tripes to the kater; The drawer of the water hath the great bigg poding.

"MUTTON.—Head, the horsbo boy; Neck, the garran-keeper; Lyver, the carpenter; Sholder, to the astronomer; Bag pooding, for the man that brings water; The hart and the feet for the shepherd; Skyne, for the cook.

"This custom of allotting special picces of meat to the various inmates of a household may have obtained from the necessity of putting a stop to disputes, which would otherwise occur at tables where the communism of Gaelic equality and fraternity prevailed as in early times."

We extract the following from a paper in No. XI., on "Irish War Cries," which is well worth reading all through:—

"The war-cries of the great Anglo-Irish families and Gaelic clans of Ireland, the Butlers and Geraldines, O'Neills and O'Briens, are famous to the present day: but those of less distinguished families and septs, have died away with the brave men who once shouted them. Some few are still known by the list published in Harris's edition of Ware's 'Antiquities;' yet the cataloguo is a meagre one, for although there were some sixty countries in Ireland, each inhabited by a separate Gaelic tribe, besides the large districts held by Anglo-Irish lords, the list only contains a quarter of that number of war-cries;—while it cannot be doubted that all the Gaelic septs, who, though on the same side, fought each other like game-cocks, were compelled to use distinguishing words in days and battles, in which the combatants wore a uniform or dress of similar make and colour. Distinctiveness was absolutely required, and this, which the *Picts* secured by colouring themselves, and modern soldiers obtain by red coats, the Gaels possessed in their cries. Even the soldiery of the Crown seem to have been indiscriminable until 1579, when the English and Irish horseman were ordered to 'provide themselves with two red crosses of silk or cloth, one fastened on the breast, and the other on the back, 8 inches long and 1½ broad.' Red was already the national colour of England, apparently adopted by the soldiers of the Border to distinguish them from the Scots; and although O'Sullivan claims a victory for O'Neill, in 1567, called *cath na g-cassog dearg*, it would seem the first 'red coats' came from Berwick, in 1579. The Irish septs had no peculiar tartans such as are ascribed to each Scottish clan; nor, so far as is known, had they 'badges' of heather, &c., such as are assumed in the Highlands; so that there was no ocular difference between one militant and another; for, although without a national cry, the Irish had a national dress, the shirt to which they stripped for battle. This linen shirt was the sole garment in which the Welsh fought at Bannockburn. The Irish stained it a yellow hue, and it formed the general fighting costume of the kerne. Their targets or round shields were 'coloured,' as Spenser observed, 'after their rude fashion;' a decoration that does not seem to have included generic emblems. Even their leaders did not carry strong marks of identification in battle, such as the armorial cognizance emblazoned on the coat worn over armour, or the lofty crest and showy plume that marked the

course of the feudal champion; nor indeed were such tokens needed in their petty country skirmishes, in which the *bratach* or pennon of the chieftain and his gallant bearing were sufficient to indicate his presence. Their encounters in general were little more than affrays between dwellers on two sides of a hill, arising from incursions in which neighbours met who resembled each other, and were only distinguishable by their clan-word. There was one and only one time, prior to the 17th century, at which hostile clans joined to throw of the English yoke, when '20,000 fighting men of the furious and warlike nation of the Irish' were in arms, and O'Neill and O'Donnell encamped near Kinsale: but the tents of the leaders were so many hollow factions, and all the war-cries of their septs proved weaker than the single shout of the English army. These watch-words of rebellion have disappeared; all men now obeying the statute. Yet archæologists must wish this vacuum of sounds of wars long silenced were not so complete; or at least, as every brave old clan still lives with them, must desire to know such stirring memorials as their slogans. This desideratum is partly supplied by the ensuing list; but only in part, though written, as it was, during 'Tyrone's war,' when all the clans both of the Irishry and Englishry, whether rebel or loyal, were battling, and when their *cri de guerre* resounded. This list is a note (at p. 750) of the MS. referred to in a previous paper (on Gaelic Domesticities) as having belonged to Meredith Hanmer, D.D., for whom it was probably made out by an Anglo-Irish officer then in military service; but whoever the compiler was, he might with a little more pains have made the catalogue completer;—certainly were he a veteran many more war-shouts than are enumerated must have rung in his ears."

"WAR CRIES.

"*Butler-aboe*, Ormond; *Crom-aboe*, Kildare; *Shanytt-aboe*, Desmond; *Gall-riagh aboe*, Clanrickarde; (*Blank*,) Thomond; *Lagh-yarg-aboe*, Tyrone; *Kerolader-aboe*, Upper Ossory; *Conlan-aboe*, O'More; *Faliagh-aboe*, O'Connor; *Choyk-aboe*, O'Carroll; *Kinshelagh-aboe*, Cavanaghs; *Shilela-aboe*, Byrnes; *Fernock-aboe*, Toolles; *Puckan-sack-aboe*, Shortall; *Poeragh-aboe*, Le Poer; *Geraldagh-aboe*, Decies; *Cloghechy-aboe*, (illegible); *Rochestagh-aboe*, Roche; *Barragh-aboe*, Barry; *Barnearegan-aboe*, Shane; *Shuyrym-aboe*, County of Louth; *Ardchully-aboe*, Hanlon; *Killole-aboe*, Dowles of Arcklow; *Fynsheog-aboe*, Delvin; *Keartlevarry-aboe*, Makena-Trough; *Poer-aboe*, Boltynglas; *Shan-bodagh-aboe*, Magennis."

"Then follows a *hiatus deflendus*, opposite to which are the names of "Macgyre O'Rourke, the O'Farralls, O'Reylie, McMahon, Clancarties."

There is in No. XIII. a most interesting paper on "Ancient Water-Mills," worked by *vertical* shafts and *horizontal* wheels, something after the same fashion, though not quite on the same principle, as the French *Turbines*, which have lately been introduced into Wales. We would refer our Denbighshire and Montgomeryshire friends, who are much alive to the subject, to the pages of this volume for further information; but the following extract will suit all our readers:—

"Most writers who have mentioned the subject, seem to take it for granted that water-mills must have been introduced into Ireland by Roman ecclesiastics, or at all events from some country subject to Roman sway, especially as it is pretty well ascertained that a mill of some kind was usually established at each Roman station in Britain: and a decisive evidence seemed to be afforded by the similarity, or rather identity, of the Irish and Latin names for a mill. A little further examination of the question may perhaps show that this is not so certain, at least as far as the North of Ireland is concerned.

"I shall take the philological argument first. Down to a comparatively recent period it was a universal custom among the learned to consider words as necessarily borrowed from the Latin or Greek, whenever any marked resemblance appeared, losing sight of the fact that these languages were themselves the descendants of a still older mother-tongue, which had given birth to numerous independent dialects. The habit is still persisted in by many persons who have not watched the progress

of modern Comparative Philology. To an etymologist of this school the Irish word for a mill, *muileann*, (anciently *muilend*), would appear to be clearly derived from the Latin *molendinum*. The old Irish lexicographer, Cormac, who compiled his Glossary in the 9th century, was not of this opinion, though he gives numerous other explanations of words from Latin, Greek, and Hebrew. He says:—‘*Muilend*, compound of *Mol*, i.e. a shaft, and *ond*, a stone; for these are the two things called *the mill*. Or *moland*, *q.d.* *mo-a-ail*, because its stones are larger than those of the quern (*clocha bron*). *Muilend* is derived by some from *mel*, to grind, and *lind*, a pond, because it grinds by means of a pond.’ These derivations of Cormac may be considered more ingenious than probable; although it is worthy of remark that the only word used in Irish for the axle of a mill is the one he has mentioned, *mol*, which has every appearance of being a primitive root. If we found the word *molendinum*, or other dialectic forms of the same root, in those languages only which are known to be direct descendants of the Latin tongue, such as the Italian, Spanish, French, Walloon, &c., we might suspect that it had been borrowed by the Celts of Britain and Ireland. The forms in which it appears in these modern languages are as follow:—

Italian, *mulino*. Spanish, *molino*. French, *moulin*. Walloon, *molin*.

But if we examine further we shall find the very same root, little more changed than in the above examples, in a great variety of other languages which can claim an origin as independent as the Latin, and are spoken by nations who were never influenced by Roman sway. The following table exhibits the words signifying ‘a mill,’ used in the chief languages of Europe, excluding those already mentioned. It is deserving of note that in all of them the words expressing ‘mill,’ the grinding-machine, and ‘meal,’ the substance ground, are merely slight modifications of the same root, just as in English; and this circumstance increases the probability that the root is original in these languages, especially when we find that in the Latin, and all its immediate descendants, a word entirely different is uniformly employed to denote ‘meal.’

Icelandic, <i>mylna</i>	Welsh, <i>melin</i>	Illyrian, <i>malin</i>
Danish, <i>mølle</i>	Bas-Breton, <i>milin</i>	Laplandish, <i>milla</i>
Swedish, <i>möll</i>	Irish Gaelic, <i>muileann</i>	Finnish, <i>müllin</i>
Frisian, <i>mellen</i>	Scottish Gaelic, <i>muileann</i>	Magyar (or Hungarian), <i>malom</i>
Dutch, <i>molen</i>	Maux, <i>myyllin</i>	Albanian, <i>muli</i>
Old German, <i>mulin</i>	Lithuanian, <i>malunas</i>	Greek (ancient), <i>μύλη</i>
Modern German, <i>mühle</i>	Bohemian, <i>mlýn</i>	“ (modern), <i>μύλος</i>
Swabian, <i>mülin</i>	Polish, <i>młyn</i>	Latin, <i>mola</i> , <i>molendinum</i>
Anglo-Saxon, <i>miln</i>	Wendish, <i>mlon</i>	
English, <i>mill</i>	Russian, <i>melynica</i>	

“It will be observed from the preceding table (which might be still further extended) that the word is found from the shores of the Mediterranean to the North Pole, and from the coasts of Spain and Ireland to the extremity of Russia. To complete the chain we have only to note further, that in Persian *mâl* is ‘to grind,’ and that in Sanscrit, the old language of India, *malana* signifies ‘rubbing or grinding.’ The root is therefore one common to all the extensive class of languages known as the Indo-European family, as well as to several out-lying dialects not included among them. There can be little doubt, therefore, that it is one of extreme antiquity, and cannot be claimed exclusively by the Latin any more than by the Celtic.”

We can do no more than allude in terms of high commendation to an admirable article, with a map, by Dr. Hume, on the “Ethnology of the Counties of Down and Antrim,” in No. XV. It is just the kind of paper that should be compiled for several districts in Wales; and we may, perhaps, return to this subject.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

MONMOUTH MEETING, AUGUST 17-22, 1857.

THE preliminary arrangements for the next Annual Meeting are now made. As already announced, the Meeting will begin on Monday, August 17th, and will continue throughout that week, ending on Saturday, 22nd; but as the excursions also begin on the 17th, and as the route for that day will be one of peculiar interest, Members are most strongly recommended to meet the President and the officers of the Association, at Monmouth, on Saturday, 15th August.

The Members of the Caerleon Antiquarian Association hold their Annual Meeting at Monmouth at the same time, under the same President, and have invited their brother antiquaries of our own body to be their guests, at Raglan Castle, on Thursday, 20th August, when a cold collation will be given within the walls of that magnificent Ruin.

The hotel arrangements will be similar to those adopted on previous occasions, and every attention has been paid to the insuring moderation of charges and personal comfort.

Members coming from South Wales should approach Monmouth by railroad through Chepstow, whence there are coaches, *via* Tintern, twice a-day. Members from North Wales should come by railroad through Hereford and Ross, whence also there are coaches to Monmouth twice daily. Other coaches will probably be put on these roads before the Meeting takes place, and it is expected that the Usk and Monmouth Railroad will be opened by the same time; but, as these events are necessarily uncertain, the Local Committee will wait for some weeks before issuing to members their final circulars. Meantime, all persons desirous of further information should address the Local Secretary for Monmouthshire, T. Wakeman, Esq., the Graig, Monmouth.

Notices of papers intended to be read, and objects for the Museum, should be forwarded, *with as little delay as possible*, to the General Secretary for South Wales, or to the Local Secretary for Monmouthshire, to whom also it is very desirable that all Members, intending to be present, should write soon to that effect.

PROPOSED EXCURSIONS.

MONDAY, 17th August.—Start from Monmouth at 12 o'clock; Doward Camp; Goodrich Castle and Church; return to Monmouth.

TUESDAY, 18th August.—Start from Monmouth at 9 o'clock; Troy House; Trellech; Tintern Abbey, &c.; Intrenchment at Bigsweir; return to Monmouth by 5.25 p.m.

WEDNESDAY, 19th August.—From Monmouth at 9 o'clock; Stanton Church; Buckstone (Rocking Stone); Maenhir near Stanton; The Scowles (Roman Mines); Stow Hermitage; St. Briavel's Church and Castle; Newland Church; Monmouth by 4 p.m.

THURSDAY, 20th August.—From Monmouth at 9 o'clock.—Treowen House; Dingestow Castle; Tregaer Church; Bryngwyn Tumulus; Raglan Church; Raglan Castle; Mitchel Troy Church; Monmouth to tea, &c.

FRIDAY, 21st August.—From Monmouth at 9 o'clock; Pembridge Castle; Grosmont Church; Grosmont Castle; Skenfrith Church and Castle; New Castle; Monmouth by 4 p.m.

SATURDAY, 22nd August.—From Monmouth at 9 o'clock; Quaker's Cemetery; Penrose Intrenchments; Llantilio Crossenny Church, &c.; White Castle; home to Monmouth by 3 o'clock.

Archæologia Cambrensis.

THIRD SERIES, No. XII.—OCTOBER, 1857.

HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. IX.

CASCOB.

(Continued from page 248.)

According to an inquisition taken on October 3rd, in the sixth year of the reign of Queen Elizabeth, (A.D. 1564,) by virtue of the Queen Majesty's commission, addressed to commissioners for the survey of the forest of Radnor, the parish of Cascob, in conjunction with those of New Radnor, Old Radnor, Blaiddfa, Llanfihangel-nant-moylyn, Llandegla, Llanfihangel-rhydieithon, is entitled to send cattle, &c., to be depastured on the forest of Radnor, on paying to the forester at the the rate of 2d. for every beast or cattle, and 3d. for every score of sheep or goats.

This parish is not distinguished by military positions. Its situation within the protection of the castle and garrison of New Radnor precluded all contention; consequently, no vestiges of ancient fortifications are to be found, nor even a tumulus of any kind, throughout the whole extent of it, except on the highest part, where it meets the boundary of New Radnor, where stands a beacon, or low mound of dark peat earth, called the Black Mixen.

On several parts of the open commons are vestiges of

corn ridges, which indicate that anciently the land had been ploughed, and kept in a state of tillage; and on several parts likewise, when turned up by the plough, are discovered the remains of charcoal heaps, proving that a considerable portion of the land had been originally covered with wood, which the inhabitants had converted into charcoal.

The population of the whole parish, including the remainder of the township of Litton and Cascob, was 197, according to the return in 1801. In the year 1811, the return was as follows:—Township of Cascob, 19 houses, 39 males, and 49 females; Cascob, in the township of Litton and Cascob, 7 houses, 25 males, and 22 females;—in all, 26 houses, and 135 persons. The return at that time for Cascob, and the whole of Litton and Cascob, was 35 houses, and 183 inhabitants.

The names of the farms and fields are chiefly Welsh; and, from the circumstance of a Welsh Church Bible having been found in the parish chest, which had been made use of, there is reason to conclude that the language, if not spoken, was at least understood in the parish in the reign of Queen Elizabeth; though at present it is not to be met with within perhaps fifteen miles of the place.

In the return made in the reign of Charles I. of the several sums of money set upon every parish or township in general within the county of Hereford, for the furnishing of one ship of 350 tons for the safeguard of the seas, and defence of the realm, the township of Litton and Cascob were assessed at £7 14s. 6d. They were likewise in the year 1636 assessed the sum of 7s. weekly, towards the relief of the inhabitants of the parish of Presteigne, then infected with the plague.

Ecclesiastical Account.

The church of Cascob, which is situated in the township of Cascob, and distant five miles W.N.W. from Presteigne, the nearest post-town, consists of a single aisle and low tower. Its internal length is 56 feet, and breadth 19; its external length, including the tower, is 72 feet, and

breadth 25. The tower, in its original state, was probably considerably higher than at present. It contains two bells, the larger of which has been broken, and rendered useless. The inscription on the smallest is,—

IH. WR. W. 1633. + JESUS BE OUR SPEED;

on the larger is,—

SA. NOOA ANNA ORA PRO NOBIS.

Of this last, the former part is doubtful, being rather illegible. In the church-yard are tomb-stones, with inscriptions, to the memory of the ancestors of Thomas Smith, Esq., who served the office of Lord Mayor of the city of London in the year 1810; and of Hugh Stephens, Esq., of London who was High Sheriff for the county of Radnor in 1818.

The parish of Cascob is in the diocese of St. David's, and archdeaconry of Brecon. The benefice is a discharged rectory, valued in the King's books at £7 0s. 7½d. The patron is the Bishop of St. David's, and the church is dedicated to St. Michael. The annual wake is holden on the first Sunday after Michaelmas-day. According to the diocesan report in 1809, the yearly value of the benefice, arising from glebe land, composition for tithes, augmentation, and surplice fees, was £143 6s. 8d.

The parish register books commence in 1624, but from 1641 to 1662 the entries are irregularly made; which show that the place was affected by the disorders of the usurpation, which laid this living for several years under sequestration, ejected its lawfully appointed minister, and suspended its accustomed duty.

The rectory house has between thirteen and fourteen acres of glebe land in the township of Litton and Cascob.

The rector whose name first occurs in the register book is the Rev. Charles Lloyd, A.M., and it is met with in the year 1678. Prior however to the commencement of the register, the Rev. Richard Lloyd was rector of this parish, whom the Republicans ejected in the year 1649, and sequestrated the living.

List of Incumbents.

<i>Names</i>	<i>When Collated</i>	<i>Names</i>	<i>When Collated</i>
Rev. Charles Lloyd, A.M.	1678	Rev. Henry Probert Howarth ²	1746
Rev. John Medley, A.M. ¹	1699	Rev. Richard Lloyd ³	1775
Rev. Walter Williams.....	1732	Rev. Geo. Albert Barker, B.A. ⁴	1797
Rev. John White.....	1737	Rev. William Jenkins Rees, A.M. ⁵	1813

COLFA.

This name is derived from Cól, a sharp hillock, or peak ; and Fa, a place, or Fach, little. If the latter, it signifies a low peak, or eminence. This parish is situated near the source of the river Arro, or Arrow, which runs through it, and borders it on the west for almost four miles. It is bounded on the other points, viz., on the north, by the parish of Llanfihangel-nant-moylyn ; on the south, by Bryngwin and New Church ; and on the west, by the parish of Glascwm ; and contains about fifteen hundred acres of inclosed and cultivated land, and about six hundred acres uninclosed and uncultivated, being hills. The quality of the soil of those lands which border the river Arrow is good and productive, comprising some valuable meadowing and pasturage ; the hilly part is extremely well adapted for the rearing of young cattle, and for the purposes of the dairy. The township of Colfa extends

¹ The rectory house was built by this gentleman in 1711. He was also Rector of Blaiddfa, Archdeacon of St. David's, and last Prebend of Llangammarch, in the county of Brecon ; for, being annexed to the treasurership of Christ's College, at Brecon, it was for ever after united to the bishopric, in lieu of mortuaries.

² He was also Rector of Gladestry, in this county, and brother of Sir Humphrey Howarth, of Maeslough, who represented the county of Radnor in Parliament from 1722 to 1755. The family of Howarth is ancient and respectable.

³ This gentleman, though blind, regularly performed his official duties, and instructed youth.

⁴ He was master of the College School, in Brecon, and succeeded to the rectory of Cefn-y-llys, in 1805.

⁵ The present worthy incumbent, to whose assistance and contributions the author of this work is greatly indebted. In 1815, and subsequent years, very considerable improvements were effected by this gentleman to the rectory house. He was likewise the means of the tenement of Little Tu-iscob, in this parish, being purchased by the Governors of Queen Anne's Bounty, for the augmentation of the benefice, in 1819.

considerably beyond the limits of the parish of Colfa, including a large portion of common and inclosed lands in the parish of Llanfihangel-nant-moylyn, viz., Black-yatt, Bailyonnen, Bailybeddw, Rhiwy, and Tyn-y-rin; part of Llanwennau farm, Blaeneddw Wells house and farm, and part of Caer-myrddu, together with part of Llandegla's Ross, extending to the marshes, or morass, in which the river Eddw has its source.

According to the return in 1801, the population of this parish was 188. In the year 1803 the parochial rates amounted to £137 10s. 10d., at 8d. in the pound.

There are several small charities belonging to the poor in Colfa, viz., £90 charged upon a tenement called *Lower Ffynonau*, in this parish, the property of Mr. James Lovett, the interest of which is distributed annually amongst decayed persons who have never received parochial relief.⁶ There is also a portion of land on which were till lately two almshouses, which have imprudently been suffered to dilapidate. The land on which they were erected, together with the gardens, lie contiguous to the green road leading from Lower Ffynonau to Cnw Bank. The site is now open to a field called *Maes*.

The parish of Colfa exhibits no vestiges of antiquity druidical or military;—no barrows, camps, nor castles. Whatever more relates to it will be included in the description of the parish of Gladestry, to which it was in former times united.

The Ecclesiastical Account

is necessarily limited to a similar brevity. The church of Colfa is a small edifice, consisting of a nave and chancel. The benefice is a chapelry, annexed to the vicarage of Glâscwm, and dedicated to St David. It is not in charge, and is of the certified value of £10 per annum. The Bishop of St. David's is the patron. The annual wake is holden on the first Sunday after the 1st of March. Ac-

⁶ £7 per annum are paid to the poor of this parish (Colfa) not receiving parochial relief, arising from a farm, *Ty-yn-y-wain*, in the parish of Llandegley; the remaining £14 being equally divided amongst the poor of Llanvihangel Nantmelan and Llandegley.

According to the diocesan report in the year 1809, the yearly value of this benefice, arising from composition for tithes, and surplice fees, was £24 19s. One-third part only of the tithes belongs to the incumbent, the remaining two-thirds are annexed to the bishopric of St. David's, and leased to Perceval Lewis, Esq. The church of Colfa is distant seven miles west from Kington.

GLADESTRY, OR GLANDESTRE: Wallice, *Llanfair Llethonow*.

The Welsh name of this parish, viz., *Llethonow*, seems to be derived from the root *lledanu*, to expand; the village being situated in an open recess of the surrounding hills. This interpretation answers to the English name glade, or glen; or, perhaps, it may come from *llethineb*, which signifies humidity, the hills attracting the clouds, and producing a damp and moist atmosphere. Yet the climate of Gladestry is by no means damper than that of similar situations.

This parish is bounded on the north and north-east by that of Old Radnor; by Michael-church and Huntington on the south; on the west by Colfa and Llanfihangel-nant-moylyn; and by the parish of Kington on the east. It consists of four townships, viz., Gladestry, Wainwen, Hencoed, and Gwithel, and contains about four thousand acres, partly inclosed. In the year 1810 an Act of Parliament was obtained for inclosing a common, in conjunction with the parish of Colfa, which has an interest in the same.

The united parishes of Gladestry and Colfa constituted in former times a bailiwick, subject or belonging to the paramount manor or lordship of Cantref Moelynaidd; and till very lately a court leet was holden annually at Gladestry, and also a court baron monthly, for the recovery of small debts contracted within the bailiwick. The right of the estrays belongs, by prescription, to the freeholders, and a freeholder in one of the said townships was alternately and annually returned at the court leet to take the estrays, as also to serve the office of chief constable; the same person generally holding both offices.

The old mansion called the court of Gladestry was a spacious edifice, bearing marks of antiquity, and adapted

for British hospitality. It belonged to Sir Gale or Gylla Meyric, who in the reign of Queen Elizabeth was attainted of high treason, condemned, and executed; when this estate, and also a piece of land in the same parish, called *Clôs mawr*, became escheated to the crown. This ancient mansion was originally fortified, like many other manorial habitations of our ancestors; and, from the house to the turnpike-road leading from the village of Gladestry to the town of New Radnor, there lately extended a spacious avenue, having a row of majestic oaks planted on each side. These have been eradicated, and the approach to the mansion, which is now converted into a farm-house, altered. This estate was given by the crown to Sir Robert Harley, Bart., and lately sold by the present Earl of Oxford. It is now the property of James Crummer, Esq., of Howey Hall, in this county. *Clôs mawr* was leased by the crown at £1 per annum, to Griffith Jones, Esq., of Trewern, in the adjoining parish of Llanvihangel Nantmelan, who was Sheriff for this county in 1553, an ancestor of the present Sir Harford Jones, of Boultibrook, near Presteigne. It is now lost to the crown, through neglect of claiming the rent in due time. It is situated on a part of a farm called Hanton, or Hendton, which lies contiguous to the turnpike road leading from the village of Gladestry to the town of New Radnor, and now divided into small parcels or crofts.

This parish, like Colfa, exhibits no vestiges of druidical relics; and originally commanded, as well as protected, by various camps in the neighbourhood, and subsequently by the strong castles of Radnor and Huntington, it contains few or no sites of military positions. Contiguous to the manorial house, or court, of Gladestry, are the remains of a camp, surrounded by a strong rampart, or breast-work, but now garden ground.

The townships of Gladestry, Wainwen, Hencoed and Colfa united, constitute the manor of Gladestry.

Gladestry Mill is the inheritance of the crown of England, and is at present leased to James Watt, Esq., at the gross annual rent of 18s. 4d. The same rent was reserved in the grant made by Charles I. to Eden, Scriven,

and others. In the year 1784, twelve years of arrears were due. Gladestry Hornhield, an inheritance of the crown, was leased to Griffith Jones, Esq., at the yearly rent of £7 15s. 0 $\frac{1}{2}$. In 1784, two years of arrears were due.

Ecclesiastical Account.

The church of Gladestry is dedicated to St Mary, and consists of a nave and chancel, with a north aisle, and a tower containing five bells. The chancel is lighted by five windows,—one on the east, and two on the north and south sides each. A window on the north side contains a few fragments of painted glass. The lavacrum is in the south wall of the chancel. To the east wall of the church is affixed a monument to the memory of the Rev. Francis Wadeley, rector of this parish, with the family crest, over a shield quartered two lions rampant, and two bends. The inscription is as follows:—

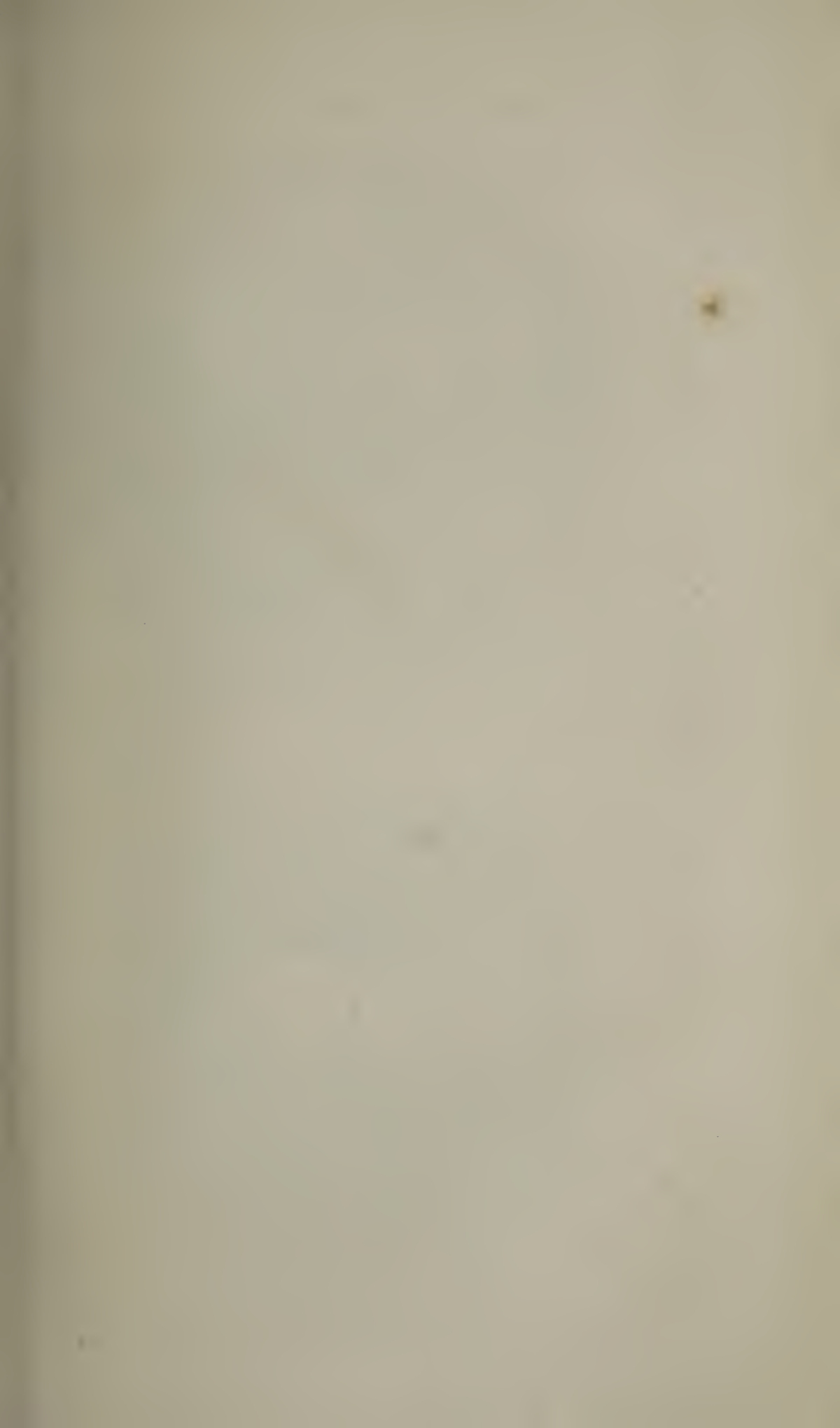
“Within the rail, on the north side of the communion table, lies interred the body of the Rev. Francis Wadeley, Rector of this parish, and Prebendary of the Collegiate Church of Brecon, who died in 1748, *ætat* 70.”

Charitable Donations.

A lady, of the name and family of Hartstongue, left an estate at Weyddel, in the parish and township of Gladestry, to establish and support a free school for the benefit and education of the children of this township, and also of the lower part of the parish of Llanfihangel-nant-moylyn.

[Mr. Gaitskell, of the Council Office, Downing Street, has kindly furnished the following information in reference to the Lord-Lieutenants of Radnorshire:—“1700.—I find that Thomas, Earl of Pembroke, was Lord-Lieutenant of South Wales on the 30th of October, 1702, including the counties of Brecon, Caermarthen, Cardigan, Glamorgan, Pembroke and Radnor, but I cannot find when he was actually appointed,—I presume it must have been between the years 1692 and 1694. Edward, Earl of Oxford and Mortimer, appointed Lord-Lieutenant of the county of Radnor, 16th July, 1766. The Right Hon. Thomas Harley, appointed 15th April, 1791. Lord Rodney, appointed 21st March, 1805. Sir John Benn Walsh, Bart., appointed 11th August, 1842.”]

(To be continued.)



TENBY CORPORATION DOCUMENTS.

THE Association is much indebted to the Mayor and Corporation of Tenby for the communication of some of their documents, and for impressions of their seal, which we have engraved.

The following paper is printed *literatim*, with its verbal errors, and is a curious addition to the county and municipal history of Pembrokeshire. Two statements contained in it will amuse members who are acquainted with the localities. One is, the asserting that Narberth is only *five* miles from Tenby,—the diminishing of the distance by one half being probably intended to add cogency to the reason for interfering with the “free trade” of the Narberthians. The second is the sly attempt on the part of the latter to exonerate themselves, and throw on the coal pits at Begelly the dangers caused after Tenby market, by good Welsh ale, and other stout ingredients of their stirrup-cups. Very likely the road between the two towns was not so good then as it is now; but this paper suggests the inquiry as to what pits were actually open, and to what extent they were worked, in the time of the Merry Monarch; and probably some traces of this early Pembrokeshire coal trade may be found. A good account, indeed, of the trade of Tenby, ancient and modern, is much to be desired.

No. I.

At y^e Co^t at Whitehall
y^e 3^d of No^{ber} 1676

Present

The Kings Most Excellent Ma^{tie}

His Highnes Prince Rupert	Earle of Bathe
L ^d Chancellor	Earle of Craven
L ^d Treasurer	Earle of Carberry
L ^d Privy Seall	Viscount Falconberg
Duke of Monmouth	Viscount Newport
Duke of Lauderdale	L ^d B ^p of London
Duke of Ormond	L ^d B ^p of durham
Marques of worcester	L ^d Maynard
Marques of dorchester	M ^r Sec ^{ry} Coventry

Earle of Ogle
 Earle of Ossory
 L^d Chamberlayn
 Earle of Northampton

m^r Sec^{ry} Williamson
 m^r Chancellor of y^e Excheq^r
 Master of y^e ordinance
 M^r Speaker

Whereas y^e Mayor Aldermen Bayliffs Burgesses & Inhabitants of Temby in y^e County of Pembrock did by theyr petiçon exhibited at the Boord the 14th of July last, rep^esent y^e earnest sollicitaçons & endeavo^{rs} vsed by one Captaine Castles to obtaine a patent for a Markett, which hee did in y^e late times of vsurpacion of his own accord, sett vp at a village called Narberth about ffive Miles^e distant from Temby & doth still continue to vphold y^e same, w^{ch} if granted would tend to y^e ruine & impoverishm^t of y^e s^d Towne of Tenby, which is an Ancient corporaçon, endued with many Considerable priuiledges by his Ma^{tis} Royall predecesso^{rs} & is accomodated with a necessary & convenient Port & Harbour fitt & vsefull for y^e Recepçon & Security of any ships in danger in those parts^e, And therefore praying his Ma^{tie} would be graciously pleased not to grant any such patent, It was then ordered That all proceedings in any offices in order to y^e passing of a Grant for a Markett to be held at Narberth afores^d, be stopped vntill y^e Busines be heard at this Boord, And accordingly all parties attending this day & being fully heard by theire Counsell learned, His Ma^{tie} taking y^e whole Matter into Consideraçon, And y^t if the patent desired for^t holding a Markett at Narberth should pass, the same would tend to y^e vtter impoverishm^t of y^e ancient Corporaçon of Tenby, Besides his Ma^{tie} retaining a gracious Memory of y^e constant loyalty of y^t Towne & how much they suffered in y^e late times for theyre fidelity to his Royall Father, And likewise considering y^e conveniency & vsefulness^e of y^e Harbour there for Trade, & y^e Recepçon & security of ships in time of danger, and y^t divers able Seamen are there bred fitt for his Ma^{ties} Service vpon all occasions, Did this day order and it is hereby ordered accordingly, That no patent doe pass vnder y^e Great sea^{ll} for granting y^e priuiledge of a Markett to be held at y^e s^d village of Narberth & that y^e inhabitants of that place doe not for y^e future presume to Continue the Markett w^{ch} they have there erected & sett vp without & Contrary to his Ma^{ties} Authority, whereof all his Ma^{ties} officers^e, & all others Concerned are to take notice & yeeld obedience herevnto.

But it being represented, to his Ma^{tie} y^t y^e Town of Temby doe open theyre Marketts at such vnseasonable houres that those who resort thither with Comoditys are forced to vndersell them or tarry so late y^t in their returne homewards they are in hazard of theyre lives by reason of y^e dangerous^e passages^e, in y^e dark



J. R. Church.

View of the Canyon from the South

1870

among y^e Coal pitts, w^{ch} Mischief his Ma^{tie} desiring to have prevented, out of his tender Care for y^e security of his Subjects Have thought fitt & doth hereby order & Comand, That y^e Marketts at Temby, be opened for y^e future by Eleaven of y^e Clock in y^e Morning at y^e latest, whereof the s^d Corpora^{cion} are to take notice & to yeeld due obedience therevnto as they tender his Ma^{ties} displeasure.

JOHN NICHOLAS.

Indorsed,—The kings order for Supressing Narberth Markett
3^d 9^{ber} 76.

No. II.

To Richard Castle.

By vertue of his Mai^{ties} Writt of su^{pa} out of his Mai^{ties} Court of kings Bench at Westm̄ yo^w are to bee and Appeare in his Mai^{ties} said Court on Munday next After Eight dayes of the purification of the blessed virgin Mary next Cuminge to Answer What shall then and there bee obiected Against yo^w on his Mai^{ties} behalfe by Sr Robertt Sawyer kn^t his Mai^{ties} Attorney Generall; and of this yo^w are not to faile under paine of 100^{li}: dated at Westm̄ the 28th day of novembe 1682

Vppon A Quo Warranto in the Crowne
Office for usurpeing and unlawfully
keeping A markett et:

ON CASTELL CARREG CENNEN.

(*Read at Llandeilo.*)

THE rock on which this ancient structure stands is a huge fragment of limestone, reposing on the surface of the red sandstone in complete isolation, and removed far from the adjacent limestone ridge, of which it must, as geology teaches, have once formed a constituent part. We know the fact, although it would be an idle task to speculate upon the nature of the force which separated it from its mountain mother, and either placed or left it in its present isolated position.

An object so striking, even in its natural state, must have drawn the attention of the men who first settled in this country, and gave their proper names to our streams, hills, valleys, and other localities, with a close adherence

to some observed characteristic, either of the thing itself, or of some its circumstances. Now the particular form of this rock would naturally suggest the name of *cennen*, a head, the very name which so many promontories in England bear.

Doubts have been expressed as to the ethnology of these first settlers, especially as to the question whether the Cymro or the Gael first took possession of the soil. Edward Llwyd, a great authority, was inclined to think that the Gael had the priority, and that many of the most ancient local names in this island testified the fact.

I hold a contrary opinion, and think that the men who spoke the Irish type of the Celtic languages were, both in their visits and settlements, much posterior to the Cymry and their cognate tribes. But as this is not the proper place for a careful examination of this question, it will be sufficient here to say that the English word "head," in local names, is represented in Gaelic by *hen*, in Cymric by *pen*. At first view it would appear that the name *cennen* was given to this isolated rock by Gaels rather than by Cymry, who, according to their dialect, ought to have called it *pennen*. But it should be remembered that the Cymro also once used the form *hen*, although it fell at an early period into disuse. This may be seen in the word *talcen*, "the temple," and in *cenin*, the generic name of plants of the leek species, whose flowers form such globular heads.

Carreg, the second word in the name, requires no explanation. It means both a single stone, or a continuous rock. With this second meaning it is found as *craig*, *Anglice crag*, in almost every part of the island.

The first name, *castell*, has been so long regarded as a word necessarily derived from the Latin *castellum*, that it requires some boldness to assert that it belongs equally to the British and Latin languages.

It abounds, however, in every part of Cornwall, where the Romans never had a settlement, and whose inhabitants were not subdued even by the Saxons until the year A.D. 936. It is found in every part of Wales in close

conjunction with Welsh words, as Cae Castell, Dun-castell, Castelldu, Castell Coch, &c. I myself was born on the site of a castell, which had been a castell long before a Roman or Norman was seen or heard of in the island. In sinking a well within its precincts, the workmen came upon bronze celts, and other British remains, which proved it to have been a stronghold from the earliest days, so that even the brook which flows by it is to this day called Nant y Castell, just as the stream that flows by this detached mass of limestone is called Nant y Cennen.

In Ireland and the Highlands it assumes the form of *Caisheal* and *Cashel*. In fact, an immense number of Celtic words have been supposed derivations from the Latin, merely because their crude forms were the same, *e.g.*, as if *tir-sych* must have been corrupted from *terra-sicca*. So much for the name given by the earliest settlers to this natural fortress; and, I doubt not, were proper excavations instituted, proofs might be found that they also had occupied it as a stronghold. While lately carefully examining the remains of Lincoln Castle, I saw within its bounds an excavation from ten to twelve feet deep, which brought again to the light of day a tessellated pavement, formed for the comfortable accommodation of its Roman governors. Perhaps, had they gone ten feet deeper, memorials of its British occupants might also have been found.

Castell Carreg Cennen commands an extensive view not only of Ystrad Towi, but also of the tract of country watered by the river Llŵchwr, from its sudden eruption from the caverns in the limestone ridge opposite the castle, until it debouches into its own estuary.

This advantage alone would render the rock a valuable possession to the rulers of Strat Towy, who were liable to have their rich vale harassed by the sudden descent and incursions of pirates on this exposed side of their dominions; and its value as a *specula* would soon induce its possessors to secure it by artificial, as well as natural muniments.

The circumstance that there were caverns in the limestone with mouths opening in the precipitous face of the rock, and that one of these, the most spacious also, was furnished with a perpetually dripping though scanty supply of water, would naturally call forth their ingenuity to combine the caverns with the fortified rock, and to make them one united stronghold such as it once was, and as may still be seen from its ruins.

I do not intend to risk any opinion upon architectural grounds respecting the age when the various works now fast rushing into decay were constructed, nor to hazard conjectures respecting their style and fashion. I leave that task to others better skilled in such matters than I am; but I would willingly lend my aid, and endeavour to dissipate the prejudice generally prevalent about the inability of the ancient Britons to erect stone edifices. Their structure does not require a high degree of civilization, and, where materials were at hand, they have been everywhere erected from the earliest periods.

When the Israelites invaded Canaan they found the land full of fenced cities, and the Homeric poems represent the whole country on each side of the Ægean Sea as covered with well fortified towns. We cannot refer to any older written documents. Nor does an appeal to the existing remains of the most ancient fortresses in Greece and elsewhere lead us to adopt any other conclusion. They all prove that, from the remotest times, it was the custom to take advantage of localities like Carreg Cennen, and convert them into well secured fortresses. The celebrated Sir William Hamilton, when a young man, had travelled through Asia Minor, Greece and Italy, with an especial eye to their ancient architecture, and the following is a quotation upon the subject drawn from his able papers in the *Archæologia* :—

“ They are invariably perched on high and commanding rocks, their form was decided by the nature of the ground, and their foundations rested on the bare rock, in which excavations were made to serve as wells and granaries. . . . Valleys, ravines, and the beds of torrents generally form their dykes and intrench-

ments, and the precipices are nearly as inaccessible as the walls which they support."

One might imagine that Sir William was in this passage describing the ancient Carreg Cennen. Virgil also had been struck by similar structures among the Ligurian hills, and in the recesses of the Apennines, which he has so graphically depicted in one line,—

"Tot congesta manu praeruptis oppida Saxis."

Northern Africa, even its Numidian and Mauritanian portion, was noted for strongholds; and, should we pass over to Spain, we observe Hannibal found there fortresses, such as Carteia and Saguntum, which required all his skill and force to capture. When Julius Cæsar, in his campaigns against the sons of Pompey, entered the vale of the Bœtis, he found the summits of the mountain ridges which run parallel with the river bristling with similar fortresses. Nor had the same great conqueror found a lack of strongholds in Gaul, nor a want of skill to defend them against their assailants. The siege of Avaricum alone will prove this. Is the inference that Great Britain, so like Gaul in every respect, should in the same age have possessed no similar defences, merely because Julius Cæsar found an *oppidum* in the marshy and stoneless basin of the Thames, fenced with earth-works and timber alone?

The most ancient style of walls in Greece was Cyclopean, similar to those of Chywoon Castle, as described in *Archæologia*, xxiii. p. 302:—

"These walls were built with rough masses of granite, large and small being fitted together and piled up without cement, but presenting a regular and tolerable smooth surface on the outside."

And in Murray's *Handbook for Devonshire* (page 77) we have the following account:—

"Just below Post Bridge is one of the most interesting of all the Celtic remains on Dartmoor. It is formed of rough granite blocks and slabs, and consists of three piers and a roadway of table stones, each about fifteen feet in length, and six in breadth. One of the latter has fallen into the river, but with this exception the bridge is perfect."

Probably during the whole period of the ascendancy of that religion of which the megalithic structures are the lasting memorials, the Damnonii used neither dressing tools nor cement in their building operations. But that religion was overthrown, and Christianity adopted by all the Britons of the south, more than a century before the Romans quitted the island. During the terrible and long-continued struggle which followed that event, the Damnonian people and their rulers were distinguished leaders, and retained their independence against all assailants for the space of five centuries; but we have no regular history of that struggle. We know from Gildas, a contemporary, that about the middle of the sixth century there flourished a King Constantine, whom the historian calls *Tyrannus Leaenae Damnoniæ Catulus*, literally, "a whelp of the Damnonian lioness." About A.D. 690, the well known Saxon Bishop Aldhelm wrote a letter to Geruntius, a King of Cornwall, who still preserved his nation and his church independent of a foreign yoke. Finally, a King of Cornwall, by name Dungarth, was drowned A.D. 872, 64 years before the final conquest of the Western Britons A.D. 936, exactly 136 years before the battle of Hastings.

Now is it probable that people in a remote corner of the island should have been able so long and so successfully to resist the aggressions of the Saxon kings of the west, were they not provided with well protected strongholds. Under Roman training the Britons had become skilful workmen, and materials of every kind abounded in Damnonia. Their skill and their necessities must have alike prompted them to add artificial to their natural strongholds.

Mr. King, in his *Munimenta Antiqua*, has entered deeply into this question, and has laboured to prove that many castles in all parts of this island owe their origin to her British defenders in the struggle against the Saxons.

Now any man who views with his own eyes the strongholds of St. Michael's Mount, of Tintagel, and Launceston, in Cornwall, will be easily convinced that

they, as well as other noted structures, have always been strongholds, and that their occupiers, under the spur of necessity, would naturally strengthen their defences. Nobody would attempt to tear Tintagel from its connection with King Arthur, a Damnonian chief. And the ancient names of Michael's Mount, "Din-sul," and of Launceston, "Dun-nemet," proves that from the earliest periods they were places of strength and honour. They were evidently places of refuge, whither their rulers might betake themselves with their treasures when assailed by any sudden danger.

Norden, who was officially connected with the Duchy of Cornwall, and who had access to documents now beyond my reach, writes thus (page 94) concerning Launceston :—

"The duke's *most ancient* castle in Cornwall, in which dwelt divers Earls and Dukes of Cornwall before William, Earl of Morton."

Borlase agrees with Norden respecting the fact that many earls and dukes lived in the castle before William, Earl of Moreton, received it from his half-brother, the Conqueror, but declines to say that it was more ancient than Tintagel. Now whatever the Damnonians of this age knew and practised, was also known, and might be practised, by the Britons, and Carreg Cennen be fortified after the fashion of Tintagel and "Dun-nemet."

The Britons of Wales were at least as far advanced in civilization as their brethren who occupied the south of Scotland during the same momentous struggle. Now we have historic evidence that they long retained the rock fortresses of Alclwyd, Dunedin and Estrevelin, now called Dumbarton, Edinburgh and Stirling Castles, against the repeated assaults of their enemies. The stronghold of Alclwyd received, during this period, the new name of Dunbriton, on account of its successful retention by men of that race; and neither the Angles of Northumberland, nor the Scots of Dalriad, ever succeeded in wresting it from its original holders. Its capture and destruction by the Danes took place about the middle of the tenth

century. Long, therefore, had it continued to afford sufficient protection and defence to the people who justly regarded it as their city of refuge.

I recommend every person who may wish more information on this point to Mr. King's work, where the claims of the Britons, as the builders of a large class of ancient castles, are stated at large.

The origin of Castell Carreg Cennen is as unknown as that of its Cornish brothers. A manuscript in the British Museum ascribes it to Urien Reged, or to his son Owain, who were supposed to have had their dominions in this part of South Wales, and to have been the ancestors of the Princes of Dinevor, who took the raven for their cognizance. The assumption of the name of Fitz-Urien by Rice ap Griffith, the grandson of the great Sir Rice ap Thomas, was made one of the articles of high treason against that innocent gentleman, who lost his life merely because his hereditary influence and possessions rendered him an object of jealousy in the eyes of King Henry VIII., as well as a prey worth seizing.

The earliest notice of the name occurs in the *Chronicles*, under the year A.D. 1254, where it is stated:—

“Rhys Vychan, son to Rhys Mechyl, got the castle of Careg Cynnen, which his mother, of mere hatred conceived against him, had delivered to the English.”

He most likely starved out the garrison, which could not long maintain itself in such a position amidst a hostile population. At a subsequent period it seems, with many other castles, to have passed into the hands of the king, who held it either as King of England, or as Prince of Wales.

At the close of the reign of Richard II., who was both King of England and Prince of Wales, the troubles which preceded and followed the deposition and death of Richard, form a remarkable episode in the history of the Principality.

The usurpation of the crown by Henry Bolingbroke, Duke of Lancaster, was contrary to the principles which had always animated the Celtic tribes with respect to the

right succession to the crown. The claim of blood, under certain limitations, was with them paramount to all other considerations, and they could not recognise either Henry IV. as king, nor his son as their prince, while nearer heirs to King Richard survived in the Mortimer family. They had also other causes of hostility to the usurping family. The great churchmen of the day, headed by Arundel, Archbishop of Canterbury, were the first to rouse his liege subjects against King Richard, and finally sanctioned all the wrong doings of Bolingbroke, and helped to grant him a parliamentary crown. Their recompense was to be the permission of the king, and the active aid of his servants, to persecute the Lollards, who had gained great strength during Richard's reign. Now the whole of Wales was deeply imbued with doctrines, if not the same, at least similar to those of Wycliffe. This can be fully shown from the surviving works of the bards of that age. It was therefore judged expedient to strike a blow against Welshmen in general, and a pretence was given for this act by the violent proceedings of a private gentleman on the banks of the Dee, who, in order to avenge himself for great wrongs suffered by him, made private war against his oppressor, and seized his lands. The capture of Ruthin Castle, and its destruction, took place on the 20th of September, A.D. 1400. In January, 1401, there was passed in the parliament at Westminster a most iniquitous law, by which "it was ordained and established that no Welshman entirely born in Wales, or having father or mother born in Wales, do purchase lands and tenements in the towns of Cestre, Salop, Brignorth, Ludlowe, Leominster, nor other market towns whatever adjoining the Marches of Wales, nor in the suburbs of such towns, on pain of forfeiture." There were other clauses of a similar and still more severe character. This law therefore preceded the insurrection, and was directed against all Welshmen indiscriminately, and not against the offender and his abettors. In the course of the year the insurrection was avowed, and spread on all sides. The king trusted that the numerous gar-

risoned castles, placed in different advantageous places, would effectually restrain the "barefooted rabble" from inflicting serious mischief. In the summer of 1402, Owen entered South Wales with an adequate force, and was joined by the mass of the people. The governor of Castell Carreg Cennen was at that time John Skydmore, whose letter, addressed to John Fairford, receiver of Brecknock, as the most important historical document connected with the castle, has been already given, *Archæologia Cambrensis*, Second Series, ii. p. 113.

There are two other letters from Jenkyn Havard, constable of Dynevor Castle, to the same Fairford, from which we learn many interesting particulars respecting the state of the country at the time. Havard, after informing him that the town and castle of Caermarthen had been captured, and that Jenkyn ap Llywelyn had yielded up the castle of Emlyn, thus writes:—

"If there is any help coming, haste them with all haste towards us, for they may have goods and victuals plenty, for every house about is full, and yet wine and honey enough in the country, and wheat and means, and all manner of victuals."

But the vicissitudes of war soon compelled them to give up reckless massacres, which had no other effect than to render the survivors equally merciless. It is no wonder, therefore, that Jenkyn Havard, the governor of Dynevor Castle, should thus express himself when threatened with a siege. He says:—

"A siege is ordained at the castle that I keep, and this is great peril for me and all that be within, for they have made their avow that they will algates have us dead therein."

Whether the garrisons of the two castles were taken prisoners, or escaped, as Havard proposed to do, under cover of night, to Brecon, is unknown to me.

For the next century there is no mention of Carreg Cennen, although the Welsh chieftains of South Wales took an active share in all the struggles of the houses of York and Lancaster, of which a very interesting history might be written from the works of cotemporary bards. Had the castle been garrisoned during that century, I

think it must have been mentioned by some of them. After the accession of Henry VII., the castle was given to Sir Rice ap Thomas, and it continued in the family until the execution of his grandson Rice ap Griffith. It is not probable that Sir Rice used Carreg Cennen as a stronghold, otherwise it would have been mentioned by his elaborate biographer, who wrote in the reign of James I., and whose work was published, or in some of the poems of the family bards, the two Nanmors, whose elegant and interesting works call loudly for publication and translation. Finally, the castle became the property of the Earl of Carberry, who transmitted it to his heirs, the Vaughans of Golden Grove, and has since remained an appendage of that property, now the possession of the Earl of Cawdor. Other particulars connected with this most ancient and extraordinary rock fortress are doubtless to be found among the archives of the houses of Cawdor and Dynevor, and among the records of the Exchequer Court long held at Caermarthen, and which were transferred to London. The discovery of them is a great desideratum.

The last actual occupiers of the castle are said to have been a band of robbers, who made it their head-quarters while they plundered the country on every side, until at last public indignation was roused, and a general combination was formed to besiege the bandits, and exterminate them. This was successfully done, and the rogues were all captured and hanged by, as it were, a Lynch law. Tradition is never much more erring and uncertain than with respect to dates. She may be regarded as authoritative respecting a fact that a great battle was fought in a certain locality, but she has no accurate memory as to the particular time. This tumultuous assemblage of countrymen to put down a great nuisance might have taken place during the great rebellion, when law was in many places long helpless. A deep excavation outside the castle walls, and immediately above the principal cave, seems to prove that, after the castle itself had been captured, some of the garrison had taken

refuge in the cave, and that an attempt was made to dislodge them by breaking through that part of the rock which forms the roof. In minutely examining the various parts of the castle, special attention should be given to the caverns; I myself have only visited the large one, connected with the interior of the keep by an artificially formed staircase in the substance of the rock. This cave I carefully examined by torch-light as far down as it was possible for me descend, but I found nothing worth observance,—not a scrap of ancient writing, nor anything else which could throw any light upon its origin. I found there certain pebbles, exactly similar to those found on the sea-shore, worn and smooth by long attrition, and which suggested the idea, that a time has been when this cave was exposed to the violent lashing of the ocean waves. In the upper chamber of this cave there occur, in the mason work of the wall, certain square holes, which look more like scaffolding marks than anything else, although certainly not made for that purpose. The same are to be seen in the well known Culver Cave fortress, which was an appendage to Oxwich Castle, in Glamorgan. A Scottish gentleman, whom I took to see the castle, informed me that such pigeon holes were to be seen in ancient Scottish buildings, where they were generally supposed to be the depositories for rolls, charters, and other literary records. I should like to have explored the other caverns, but had not the power so to do. A young companion once succeeded in reaching them, but his account hardly went further than to say that he had entered two, which, however, he could not well describe. The tradition is that all the caves are mutually connected with each other—a tradition which I merely record. The nature of the cement used in the structure of the walls ought to be carefully examined. It appears to me to be less cohesive and more crumbling than the well known Norman mortar, which time converts into a material as hard as stone.

Of antiquities found in the castle, or in its vicinity, I have not much to state. Some few years ago a deposit

of Roman coins was found within the castle, in a spot close to the wall, not far from the iron gate which leads to the cave stair-case. I believe they were all brass, but could not receive a distinct account of the transaction. Two specimens were given to me by Mr. Francis Green, of Court Henry. They are both brass coins, of the Constantine family of emperors. But this does not necessarily prove that the Romans themselves were ever in possession of the castle, as it is now known that the imperial coins circulated in the island for a long period after the Romans had quitted it. Nay, more, that their coins are found in great abundance in all parts of Ireland, which never was visited by them. But we still possess more lasting memorials of the presence of the Romans in this country, in the names which they have recorded as peculiar to the country. In the first place, these districts in the Roman time were possessed by the Demetæ, a constituent portion of the great *gens Silurum*. The country therefore must have been called *Demet*,—the same name we still retain under the corrupt form of Dyfed. I say corrupt form, for, thanks to the labours of the learned Dr. Zeuss, we can now recover the form of our Cumric words, such as they were written as late as the middle of the sixth century, before the introduction of the barbaric vowels “y” and “w” and those strange reduplications of consonants which have made our beautiful language an enigma and a stumbling-block for all foreigners.

The river on which the town stands where we hold our meeting—a river which, from its source among the Maelienith Hills, flows through various scenes as conspicuous in some places for the most romantic views of rock, wood, and water, as in other parts for all that richness of vale scenery which Dyer saw from Grongar Hill, and painted with a faithfulness which we can all testify—that river, I say, was in Roman times called the *Tobi-og*; and, if we strike off the case termination, we shall find that word *Tobi* represents, as closely as a Greek could express it, our *Towy*, which, in older and purer form, would be

Tov-ui. And it is astonishing how faithfully it has retained its name, from its source to the estuary in which it is lost, as may be shown from the various houses and farms from its very source to its termination which all inherit the generic name of *Glan-Towy*—one of the most certain proofs that the race which first gave to it the name, also peopled its banks, from its “*aber*” to its head. But it was not the fortresses, such as Dynevor Castle, Carreg Cennen, Dryslwyn, &c., which formed the principal defences of the dwellers in the vale. In the upper valleys of the Towy and its tributaries they had a city of refuge, spacious and fertile enough to receive and feed, during the whole summer, their herds of sheep and kine, with their wives and children, and in the midst of rich pastures,—an isolated hill called Dinas, to which Carreg Cennen is but a molehill, and yet so abrupt and scarped by nature, that a handful of brave men might have held it, in ancient times, against besieging thousands. I would recommend every stranger who visits the vale of Towy not to quit it without exploring its upper territories, and especially contemplating the wild scenery and frowning aspect of Dinas Nant y Ffin, all whose time honoured traditions have been swept away, and replaced by worthless legends respecting a very worthy gentleman, a good herald and bard, under the name of Twm Sion Catti.

The chief town also of the great valley, which our ancestors not inaptly called the kingdom of Ystrad-Towy, was called *Mari-dun-um*—our *Mer-din*, corrupted in various forms into Caerfyrddin, Ker-merden and Caermarthen. Mer, the first word in its compound name, represents the Latin *mare*, our *mor*, the French *mer*, and the English *mere*, when applied to a large body of waters, and represents the fact that the ancient city raised her head from amidst a world of waters, or of marshy ground, flooded at certain times of the year. I have long been dubious as to whether any real difference could be drawn between the termination “*din*” and “*dun*,” which are so frequently seen in Celtic names of places as expressed in Greek and Roman writers, nor will I hazard an opinion

on the subject. I must therefore regard Maridunum as a name to be classed under the same category as Londinium.

On a hill facing Carreg Cennen there is a farm-house called *Cwrt y Beirdd* of which the name alone constitutes its history; but that history is very distinct, and records that, in the immediate vicinity of this stronghold of the Princes of Dynevor, a place was set apart for regularly holding bardic sessions, and discharging all the duties belonging to such courts. And here I must remark that *cwrt* is as Celtic a word as *castell*, and to be found domiciliated in all Celtic countries as the appropriate name for what, with various meanings, we now call court, from the king's palace to an open space before a private house. We have *Hengwrt* and *Cwrt Newydd*, *Cwrt Mawr* and *Cwrt Bach*, and various other compositions of the word, with epithets which prove it to have been from the earliest times in common use among the Celtic nations. I do not believe it can have any connection with either the Latin *curia*, or even *cohors*, in their various meanings. It seems to me the Cymric word which we now pronounce *cwrdd*, "a meeting," but which our ancestors would have written *cort*,—the very form which it still retains in the Spanish and Italian languages. The Spanish word *cortes* means the same as the Latin *conventus*, the Anglo-American *congress*, and the English meeting of parliament. Of this origin of the word "court," I have no doubt.

Below Carreg Cennen, on the left bank of the brook, lies a tract of ground called the *Pâl*, one end of which is marked by a cottage called *Pen-y-pal*. I have known other cases where this word *pal* is found in connection with fortified spots, as in *Traed rhiw y pal*, where the *pal* evidently alludes to a strong outpost on the road leading over the hills to Breconshire, from the immediate vicinity of Glan brân Park. I have also heard of other places so denominated in Caermarthenshire, but require further information on the subject. It has been suggested that the word may refer to some inclosed grounds belonging particularly to the castle, and denominated the pale.

JOHN WILLIAMS,
Archdeacon of Cardigan.

THE CELTIC AND OTHER ANTIQUITIES OF THE LAND'S END DISTRICT OF CORNWALL.

By RICHARD EDMONDS, Junior, Esq.,

Secretary for Cornwall to the Cambrian Archæological Association

CHAPTER IV.

Cromlechs—Derivation of the Name—Sepulchral Monuments—originally buried—Cromlechs of Lanyon, West Lanyon, Ch'ûn Mulfra, and Bosprennis—Singular Barrow—Zennor Cromlech, the finest in Britain.

NOT less ancient than the "Giants' Graves" is the cromlech—a single slab resting either horizontally or obliquely on others set upright, so as to form a *kistvaen*, or "stone-chest." The common altar tomb seen in almost every church-yard is, as Borlase remarks, but a "diminutive and regular cromlech," the capstone and supporters being now all finely chiselled and squared, and adjusted with mathematical precision, to suit the taste of the present age.

Crobm-lech (as it was formerly written) signifies a *crooked* flat stone. Had it been *crobn-lech* (which in pronunciation differs little or nothing from *crobm-lech*) it would have signified a *round* flat stone, and have been synonymous with *quoit*, the name by which these erections are here, and in some parts of Wales, most commonly known.¹ That in France, near Poitiers, is termed simply *pierre levée*, "the raised stone." Thus in each country the entire monument derives its name from the form or position of the incumbent slab.

Cromlechs are decidedly sepulchral structures, and all in this neighbourhood seem to have been once buried within barrows, the inclined planes of which (as observed by Borlase) might have been instrumental in the placing of the huge slabs on their supporters.

¹ Nicholson's *Cambrian Guide*, Third Edition, pp. 90, 356. *Crobn* and *crobn* are probably mere different spellings of the same word signifying "round" as well as "crooked;" indeed, the word "round," in some instances, is synonymous with "crooked."



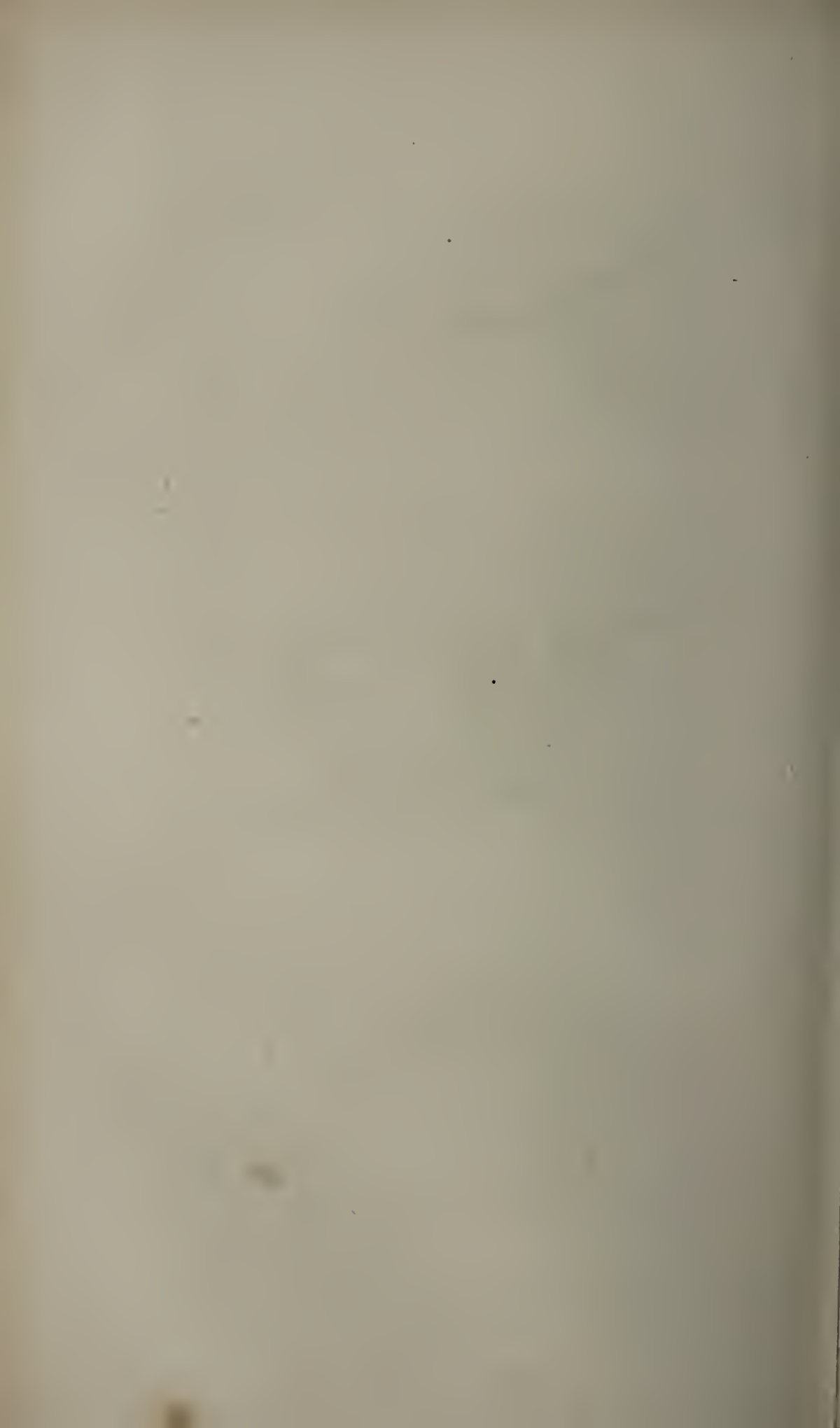
Chûn Cromlech.



Lanyon Cromlech.



Zennor Cromlech.



Borlase notices a small one found near the Land's End, in 1716, containing "an urn full of black earth, and round the urn very large human bones, not placed in their natural order, but irregularly mixed." "A farmer," says he, "of the village of Mên, having removed a flat stone 7 feet long and 6 wide, discovered a cavity underneath, at each end of which was a stone 2 feet long, and, on each side a stone 4 feet long."²

The cromlechs still remaining in this district are six, of which the last I shall notice is, probably, the finest in Britain.

I.—*Lanyon* (Lanine) *Quoit*, nearly $3\frac{1}{2}$ miles north-west-by-west from the centre of Penzance, stands conspicuously close on the east side of the road from Madron Church to Morvah. It is correctly represented by fig. 2 of plate II. The cap-stone has no broad slabs for its supporters, as our other cromlechs, but rests on three unshapen pillars, two supporting one end, and the opposite end resting on the third. These, with other similar pillars, which Borlase observed lying very near it, might have formed the kist-vaen. "This cromlêh stands on a low bank of earth, not two feet higher than the adjacent soil."³ The horizontal slab is $18\frac{1}{2}$ feet long, a little more than 9 wide, $44\frac{3}{4}$ in circumference,⁴ with an average thickness of about $1\frac{1}{2}$, its elevation being about 5 feet. It was dismounted during a thunderstorm in 1815, and replaced in 1824.

II.—Two or three furlongs west of Lanyon Quoit, in the middle of a hilly field on the same estate, West Lanyon Quoit was discovered in 1790, within a large tumulus of earth and stones, after "near one hundred

² Antiq. p. 222.

³ *Ibid.* p. 218.

⁴ This circumference exceeds by about 5 feet that of Llech-y-Dribedd, "the most perfect cromlech" in Pembrokeshire; and it exceeds in a still greater degree that of Plâs Newydd, "the completest cromlech in Anglesey," the former being supported by three short upright stones, the latter having stood on seven such supporters.—(Nicholson's *Cambrian Guide*, pp. 155, 207.) These Welsh monuments resemble Lanyon cromlech in the incumbent stones being supported by rude pillars instead of broad slabs.

cart loads" had been removed. The covering stone, which had slipped off, is about $13\frac{1}{2}$ feet long by $10\frac{1}{2}$ broad. The south supporter, against which it still leans, is 6 feet high and 5 feet wide. That on the west was nearly of the same height, and about 9 feet wide. The east supporter was $10\frac{1}{2}$ feet wide, and, with the other two, formed almost a triangular kist-vaen, with a space of about a foot at the north end unenclosed. The east and west supporters have since been cleft and carried away. In digging under it was "found a broken urn with ashes, half a scull, the thigh bones and most of the other bones of a human body." These, it is added, were "lying in such a manner as fully proved that the grave had been opened before;"⁵ but if they were merely "irregularly mixed," as in the cromlech of Mên, which I have first noticed, this would be no proof of the grave having been opened before.

III.—The most perfect of all our cromlechs is that of Ch'ûn, very nearly 5 miles west-north-west of Penzance, and 500 yards west of *Ch'ûn Castle*; the *castle* being partly in Madron, and partly in Morvah; the *cromlech* partly in St. Just, and partly in Morvah. The top stone is $12\frac{3}{4}$ feet long, $11\frac{1}{2}$ wide, and $35\frac{3}{4}$ in circumference. The two side supporters are each about 8 feet in length, and, with the two end stones, form "a pretty regular kist-vaen," which, in Borlase's time, had a "low barrow, or heap of stones round it," much of which still remains; so that the supporters, although between 5 and 6 feet high, rise only four feet above the barrow. A correct sketch of this is fig. 1 of plate II.

Lanyon Quoit, West Lanyon Quoit, Ch'ûn Castle, and Ch'ûn Quoit, are all in the same straight line, due east and west.

⁵ *Archæologia*, xiv. Cotton's *Celtic Remains*, p. 37. In 1805 a monument of this kind was discovered by Mr. Fenton in Flintshire, also buried within a tumulus, and near a small field containing many kist-vaens; the incumbent slab was nearly 9 feet long, covering a kist-vaen $4\frac{1}{2}$ feet long, $2\frac{1}{3}$ broad, and 2 deep, which enclosed a fine dry mould. A small stone hatchet was also found.—Nicholson's *Cambrian Guide*, p. 265.

IV.—The cromlech on the top of *Mulfra* Hill, in Madron,⁶ is $3\frac{1}{2}$ miles north-north-west of Penzance. The cover-stone, according to Borlase, was $9\frac{2}{3}$ feet by $14\frac{1}{4}$, including a piece evidently broken off, and lying near it. Its present circumference scarcely exceeds that of Ch'ûn. The kist-vaen is $6\frac{2}{3}$ feet long, and 4 wide; the three slabs forming the two ends, and one of the sides, are about 5 feet high; the south supporter is gone, and on that side the cover stone has fallen, so as to rest on the ground at an angle of about 45 degrees. In this state, with the fragment close by, it was described by Borlase in 1754; the displacement must, therefore, have occurred prior to his description, and I am informed that it took place during the terrific thunderstorm there in 1752. At that period a barrow surrounded it, about 2 feet high, and 37 in diameter, of which at present little or nothing remains. On the same hill, a little to the north of the cromlech, are the remains of four or five barrows.

V.—There is a small dismounted cromlech $4\frac{1}{2}$ miles north-west-by-north of Penzance, in the parish of Zennor, nearly two furlongs from the village of Bosprennis, and near the west side of the path leading from that village to Bosigran. The kist-vaen is about 4 feet high, 3 wide, and 5 long. The capstone is nearly circular, 5 feet in diameter, and about 6 inches thick. The slab which forms its south-western side is 6 feet long; the supporter on the opposite side is gone, and on that side the cover stone lies on the ground. The north-west end consists of a single stone, the south-east end of two. Around it is a heap of earth and stones, the remains, doubtless, of a barrow which once covered it.

Between this small quoit and the large one next to be described was another of considerable size, in the estate of Trewey, but not a vestige of it now remains. It stood about a furlong south-east of Gundry Cave, a remarkable barrow, 100 feet in circumference, raised on a small

⁶ Although Mulfra Hill is part of Madron, it is detached from the rest of that parish by an intervening portion of Gulval.

natural cairn, or heap of rocks, on an eminence nearly 5 furlongs south-east-by-south of Zennor Church, and about 2 furlongs from the east side of the road to Penzance. This barrow (like that in Wales, presently to be mentioned) "is depressed at the centre in the form of a bowl." At the bottom of this hollow (as I was informed by the late aged tenant of Trewey) was a cromlech, or horizontal slab, 6 or 8 feet square, supported by others set upright, all which have since been removed. This singular barrow, therefore, (like the large one at Plas Newydd, described in Nicholson's *Cambrian Guide*, p. 155, with a cromlech at the bottom of its hollow,) was originally, I imagine, merely a heap covering a cromlech, and the depression in the centre a modern excavation to ascertain the contents of the barrow.

VI.—The great and celebrated cromlech of Zennor (plate II. fig. 3) lies in a croft on a very elevated plain and nearly half a mile east of Zennor Church. Although its distance from Penzance is scarcely more than 5 miles (north-by-west), its locality is so unfrequented that few persons seem aware of its existence. Mr. Cotton, in his *Celtic Remains*, printed in 1827, actually states (p. 36) that it was "totally destroyed;" but the destroyed cromlech which he heard of was probably that in Trewey already noticed. The kist-vaen is about $6\frac{1}{2}$ feet long, 4 feet wide, and from 8 to 9 feet high; the supporters on the north and south sides, and at the east end, being 9 feet high, that at the west end only 8 feet high. The single slab which forms the south supporter, is $11\frac{1}{2}$ feet long. This and the two slabs on the north side, run on beyond the east end, until they come almost into contact with two other large slabs, (each nearly 11 feet long,) placed at right angles with them, thus forming a second kist-vaen, 5 feet long from north to south, 2 from east to west, and 9 feet high. Into this second kist-vaen is an entrance, 2 feet wide, between its two eastern slabs. The cover-stone of the two kist-vaens measures 18 feet in length, 11 in breadth, and 48 in circumference; its average thickness being about 1 foot. At present, how

ever, the cap-stone rests with its west end on the ground, the supporter at that end having been broken into two parts, neither of which bears any mark of a tool. In Borlase's time the heap of stones, 14 yards in diameter, beneath which this cromlech was buried, "almost reached the edge of the quoit," or horizontal slab, when resting on its supporters.⁷

A cromlech covering so large an area, and so elevated, is not, perhaps, to be found elsewhere in Europe. It surpasses Pentre Evan in Pembrokeshire, which Sir Richard Hoare thought superior in size and height to all the other cromlechs in Wales.⁸ It is also one foot higher, and considerably larger, than the "stupendous monument" in Kent, between Rochester and Maidstone, called "Kit's Cote," a corruption possibly of "Quoits' Quoit," the quoit of quoits.⁹

⁷ Antiq. p. 218.

⁸ The top stone of Pentre Evan cromlech is 18 feet long, and 9 broad, resting on two supporters of columnar form, the one above 8, the other above 7 feet high, with an intermediate one that does not quite reach the south end. "It is encircled by rude stones 150 feet in circumference."—Nicholson's *Cambrian Guide*, pp. 477–479.

Another Welsh cromlech near Haverfordwest, now fallen, was larger than that of Pentre Evan, the cap-stone being $16\frac{1}{2}$ by $13\frac{1}{2}$ feet, and from 4 to above 5 feet thick. It also was "in the centre of a circle of upright stones."—*Ibid.* p. 285.

The largest cromlech in Wales is that between Cowbridge and Cardiff; its horizontal slab being 24 feet long, 17 in its greatest breadth, and from 2 to $2\frac{1}{2}$ thick. The north supporter is 16 feet long, the west 9 feet. At the east extremity are three stones set closely together; the south side is open. The height at the east end is 6 feet, at the west $4\frac{1}{2}$.—*Ibid.* p. 225.

Arthur's Quoit in Anglesey rests on several supporters, measures $17\frac{1}{2}$ by 15 feet, and is nearly 4 feet thick, but it is raised only 2 feet above the ground.—*Ibid.* p. 356.

In France, near Poitiers, the *pierre levée*, which has five supporters, is 50 feet in circumference.—Rees' *Cyclopædia*.

⁹ Some derive "Kit's Cote" from the name of a shepherd, who is said to have lived in it; others from that of a British deity.—*Gentleman's Magazine*, 1763, p. 248; and 1824, pp. 125, 400.

CHAPTER V.

Sepulchral Urns and Barrows.—Boleit Urn, 20 inches high—Ancient Mode of Burning the Dead—Trevello very handsome Urn, and Kerris Vean Bowl, similar to others found elsewhere—Tresvennack Urn, the largest extant—Botrea Urn and Barrows—Trannack Urns—Funerals most numerous on Sundays.

THE relics represented in plate III. were all found in this district, and may be seen in the Museum of the Penzance Natural History and Antiquarian Society. Fig. 3 is a very handsome urn; and fig. 6 is not only of a remarkable character, but appears to be the largest sepulchral urn extant in Cornwall; and Mr. Doubleday informed me, in 1853, that there was none so large in the British Museum.

Fig. 1.—The urn, to which this cleat belonged, was found in a large barrow, opened in 1847, in the estate of Boleit,¹ (Boleigh), 4 miles south-west-by-south of Penzance. It was about 20 inches high and 16 wide, but only two fragments were preserved. These, with cleats attached, and marked with zigzags of double lines, I obtained from the farmer who opened the barrow. Whether the urn had four cleats like fig. 3, or only two, I could not ascertain. The cleats are of much purer clay than the fragments; the latter being of a black material mixed with gravel, and coated inside and outside with an unctuous matter, which I observed likewise on some of the stones taken from the heap. A large muller and a small one (*fig. 2*) were found in the same barrow, together with a granite slab having a smooth concavity in its upper surface, as if it had been used for bruising corn with a globular stone. The heap of stones which formed the barrow has been since built up into a high circular wall around its site.

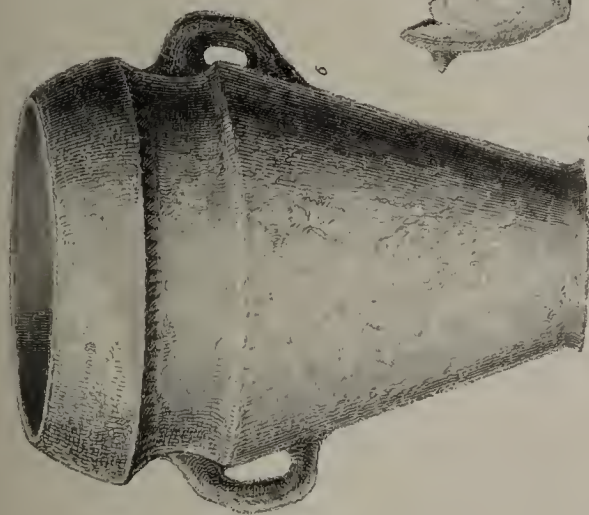
From the locality, and from the absence of all coins, metallic substances and inscriptions, this was probably the tomb of some distinguished Briton, who died before

¹ *Bo-leit* signifies "the dairy or milk cot."

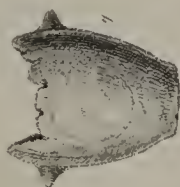
Scale of 12 Inches.



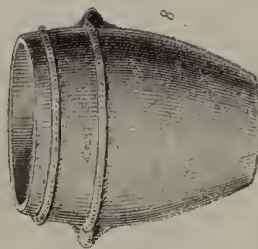
Truen



Kerris near



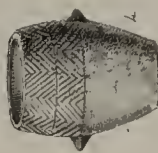
Tresvinnack



Trannack



Beleit



Trevello



Sepulchral Urns. Millstones &c. found near Penzance.

Drawn by F.B. Edmunds.

J.H. Le Neux sc.

the Christian era. The ancient Britons may have disposed of their illustrious dead in a way similar to that of the ancient Greeks. The corpse, being placed on a large heap of wood, was covered with the fat of slain beasts, and when the flames were extinguished, the ashes and unconsumed bones were collected, covered with fat, and deposited within and around an urn placed on the site of the pyre, over which a tomb was then raised. Sometimes favourite animals of the deceased were slain, and burnt on the same pile, with jars of honey and sweet oil, and weapons of war,² or other things which he had been in the habit of using, were buried with him.³ This practice of the Greeks, as far back as the Trojan war, may help to account for the unctuous matter, and for the utensils found in this barrow.

Figs. 3 and 4.—These very handsome urns were taken in 1839, from a barrow immediately above Trevello Carn, nearly three miles south-west-by-south of Penzance. They were found with their mouths downwards, the larger one on a hollow scooped out of the hard ground, the other on a concavity in a square stone; the former enclosing bones partly calcined; the latter being half filled with fine dust. The larger urn is *precisely* of the same height, breadth and form, and is furnished with the same number of cleats as that found in Gerrans, in Cornwall, in 1844, which Dr. Winn⁴ speaks of as “the largest and handsomest of the kind” he had seen; and they are both adorned with the same zigzag pattern, so that they were in all probability manufactured by the same potter. Dr. Winn assigns the date of the Gerrans urn to the latter part of the second century, when the Britons might have been improved in their manufactures by the Romans; but as no Roman coins, nor other indications of Roman intercourse were found with the urn, it may, I think, with equal reason, be referred to an age centuries before the Roman period.

² Ezekiel xxxii. 27.

³ Iliad, xxiii. 200, 320.

⁴ Report of the Royal Institution of Cornwall, 1844, p. 20.

Fig. 5.—This fragment, with a knob or handle attached, formed part of an elegant bowl of granite, smoothly cut inside and outside. It was found in a grave, opened in 1844, in Kerris Vean, an estate adjoining that of Trevello, above mentioned. The grave, 18 feet long, contained also fragments of urns, calcined human bones, charcoal, and a very rich black unctuous soil. This bowl is in form very similar to a smaller one “of fine granite, turned and polished,” of which a fragment “was found in an old hedge belonging to the glebe of Ludgvan;”⁵ the bases, too, of the different bowls were alike worn or rounded at the edges, so that they could not stand firmly, and the brim of each was marked “with a small drill or sulcus in the middle.” From these and other points of resemblance both were probably used for similar purposes. Borlase considered that found in his glebe to be “a sacrificial *patera*, to receive the blood of the victim;” but, by a less classical observer, both bowls might be regarded as mortars in which corn was bruised.

Fig. 6.—This appears to be the *largest sepulchral urn ever discovered in Cornwall, except that to which the cleat fig. 1 belonged*. It was found, in 1840, in Tresvenack estate, $2\frac{1}{4}$ miles south-west of Penzance, at the foot of an obelisk still standing, 12 feet high—the only unhewn obelisk I have seen to which the term elegant can be applied. It was covered with a granite slab 18 inches square. The space between the urn and the sides of the pit which contained it was partially filled with wood ashes, and small bits of human bones, whilst the large bones and a molar human tooth were within the vessel. A small urn (*fig. 7*) half filled with a fine snuff-coloured powder was found at the same time, 18 inches north-east of the former, and without any cap-stone.

Fig. 8.—This urn, discovered in 1824 near Trannack House, about a mile north-north-west of Penzance, as well as a larger one found near it at the same time, contained ashes or calcined bones, and both were placed

⁵ Borlase's *Antiq.* p. 288.

with their mouths downwards. Two or three other urns were found under the same tumulus, and the natural floor on which they all rested was strewn with ashes and bits of charcoal. Under the same heap was a smoothly rounded piece of granite, whose greatest diameter was $4\frac{1}{2}$ inches, and its least $3\frac{1}{4}$, through the middle of which was a small hole; the thickness in the centre was $\frac{1}{4}$ inch, diminishing gradually towards the circumference.

Unlike any of the urns in the preceding plate was that found in 1826, in a large barrow on the top of Botrea Hill (Trannack Downs), in Sancreed, $4\frac{1}{4}$ miles west-by-north of Penzance. It was about 12 inches in diameter, and "of a cylindrical figure, relieved towards the upper margin by a slight increase of thickness, without any ornament except a few indented strokes, and of very coarse manufacture." It contained black earth, apparently "saturated with fat or animal matter, and plentifully mixed with ashes and charred wood." It was found "standing upright on the large piece of granite which formed the bottom of" a cavity, ($3\frac{1}{2}$ feet long by 2 feet wide,) walled with flat stones, and covered with a slab.⁶ The barrow, or circular area which contained this cavity, is slightly elevated above the general level of the hill, and is about 100 feet in diameter. This and three other similar circles have their centres all in the same straight line north and south, extending about 1200 feet;⁷ the largest of these (which contained the urn) being the third reckoning from the north, the two outer ones being much smaller than the two inner ones. In the second circle were the remains of a kist-vaen, enclosing a dark mould, and two flint arrow-heads barbed and sharp pointed. On the same hill, south-east of the southernmost barrow, are

⁶ Dr. Barham, Transactions of the Royal Geological Society of Cornwall, iii. p. 192. See also Cotton's Celtic Remains in the West of Cornwall, pp. 39-42.

⁷ The raised edge of the northernmost circle cannot now be traced, but it appears to have been a barrow like the others, from its striking contrast with the surrounding croft, the latter being very barren, whilst this circular area, like the other three barrows in the same line, is covered with luxuriant vegetation.

others of considerable height, one being still 10 or 12 feet above the natural level of the ground. There were three other very large barrows in a straight line north-west and south-east, with intervals of about a furlong each, on Lady Downs, 4 miles north of Penzance. Two of them have been entirely removed for buildings within the last thirty years; but much of the central one still remains, which, ten years ago, was 80 feet in diameter, and must have been originally at its centre 5 or 6 yards high.

The barrows destroyed near Penzance, in agricultural improvements, and for buildings, are very numerous; but a great many still remain on our waste lands.

As a barrow often contains several urns, or kist-vaens, on the same floor, without any appearance of distinct periods of interment, our heathen ancestors (like the labouring classes of our country parishes in the present day) may have buried their dead almost exclusively on Sunday, the corpses of all who had died during the week having been brought from the surrounding district, and laid on one common pyre, at such distances from each other, that after the flames had ceased, the ashes and unconsumed bones of the different bodies might have been readily collected by their respective friends, and deposited within and around urns, or within kist-vaens without urns, previously to the whole being covered with the common heap.

CHAPTER VI.

Hill Castles and Cliff Castles—Walled Towns—Ch'ûn Castle—Castle-an-Dinas—Trecrobn Castle—Caërbrân Castle—Barttinney Castle—Castle Horneck—Castle Lescudjack—Kerri Roundago—Truen Round, Millstones, &c.—Carn Yorth Circles—Cliff Castles of Treryn, Maen, Kenidjack, and Bosigran—Giants' Castle in Scilly.

THE “hill castles” and “cliff castles,” whose ruins still remain on so many of our hill-tops and projecting cliffs, were probably the walled towns of the original inhabitants, who may have erected them from designs furnished by their Phœnician friends, in whose country were cities which the Jews said were walled up to heaven.—(*Deut.* i. 28.) Cæsar observes:—

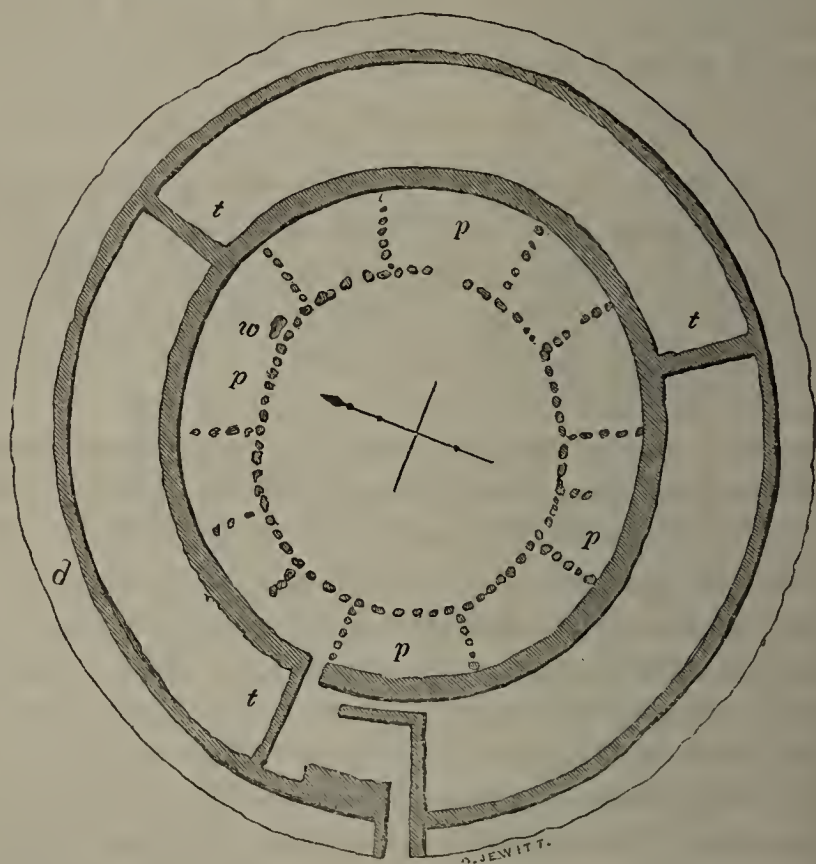
“Oppidum autem Britanni vocant, quum sylvas impeditas vallo atque fossâ munierunt quò, incursionis hostium vitandæ causâ, convenire consueverunt.”—*De Bello Gall.* v. 17.

The most perfect of our *hill castles* (which are all circular, or nearly so) is that of Ch'ûn,⁸ on a very commanding hill $4\frac{3}{4}$ miles west-north-west from Penzance. It consists of two concentric stone walls, with a space of 30 feet between them. The inner one, which is about 12 feet thick, Borlase considered to have been 15 feet high, and the less massive outer one 10 feet high, the remains in his time being much higher than at present. The walls are uncemented, and of Cyclopean structure. Within the inner wall, and concentric with it, at the distance of 30 feet, are the remains of “a circular line of stone work,” with ten or more straight lines, or partitions, of similar stone work connecting it with the inner wall, forming, apparently, so many penthouses, in which the inhabitants or their cattle were sheltered. The open area in the centre of all is “125 feet from east to west, and 110 feet from north to south.”⁹

⁸ *Ch'un*, or *Chy-an-Woon*, signifies a house on the down or common.

⁹ Borlase's *Antiq.* p. 316.

Within one of the supposed penthouses is a well, with steps descending to the water. The entrance through the inner wall is from the west, facing Ch'ûn Quoit; a few yards southward from this entrance is the entrance through the outer wall. Both gateways were evidently very



Plan of Ch'ûn Castle.

d, ditch; *ttt*, three traverse walls between the two great walls; *pppp*, penthouses; *w*, well.

strongly fortified, and in their narrowest parts were only 6 feet wide. Adjoining the northern side of the inner gateway a stone wall traverses the space between the two great walls, and two other such traverse walls were standing in Borlase's time, the three traverses being one-third of the circle distant from each other. Besides these, there was a fourth traverse (which still remains) proceeding from the south side of the outer gateway towards the inner wall, until within three feet of it, and

then turning at right angles towards the first mentioned traverse. A ditch surrounds the outer wall, across which is a bridge or causeway leading into the outer gateway. The accompanying sketch from Borlase represents the castle as it stood a century ago.

Let us now compare this castle with one of the ordinary dwellings in Palestine, from which its design may have proceeded. Each consists of an area exposed to the sky, surrounded by penthouses, or piazzas, opening into it. Each also has two walls parallel with each other, against the inner of which these penthouses are erected; but whilst in the eastern houses the space between the two parallel walls is roofed in and divided into apartments for the servants, that in Ch'ûn Castle is at present without any roof or apartments. In the central court, or in "the midst" of a house of this description, our Saviour is supposed to have been teaching when the paralytic man (*Luke* v. 19) was let down "with his couch into *the midst* before Jesus," the bearers having ascended by the ordinary staircase to the "house-top," or the flat terrace roof uniting the two walls (*Neh.* viii. 16), and from thence gently lowered him down along the sloping tiling of the penthouses, or piazzas, into the court. This court had frequently an awning, or temporary covering, over it during the heat of the day, and the unfastening and removing of that part of it, immediately over where Jesus was, is considered to be all that is meant by the words "broken it up" in *Mark* ii. 4.

Castle-an-Dinas,¹ in Ludgvan, 3 miles north-by-east of Penzance, like that of Ch'ûn, consisted originally of two very thick concentric uncemented stone walls, with an annular space of about 30 feet between them. The outer wall is more than 12 feet thick, and though now only 5 feet high, was probably double that height. Of the inner wall nothing now remains but its foundations, which are about 12 feet thick, and enclose an area about 180 feet in diameter, which is nearly the average diameter of

¹ *An-Dinas*, signifies "the fortress," or "the walled town."

the area enclosed by the inner of the two great walls of Castle Ch'ûn. The two great walls of Castle-an-Dinas, however, (unlike those of Ch'ûn,) were surrounded, at the distance of 40 or 50 feet, by an external vallum of earth and stones; and exterior to all these is another strong wall towards the west, reaching nearly half round the castle. In Borlase's time there were many circular enclosures within the central area, each about 7 yards in diameter, formed by walls only two or three feet high. A Gothic tower has been erected here by the late Mr. Rogers, the grandfather of the present proprietor. The hill commands a fine view of Mount's Bay and St. Ive's Bay, and from it twenty-four parish churches are said to be visible.² Borlase calls this the highest hill in the hundred of Penwith, but it is only 735 feet high, whereas the height of Merra Hill, 2 miles north of it, is 805 feet.

*Trecrobn*³ (Trecrobben) *Castle*, in Lelant, $4\frac{1}{2}$ miles north-east-by-north from Penzance, consists of a single wall (with gateways) of large stones and earth, enclosing the hill-top.

*Caërbrân*⁴ *Castle*, in Sancreed, 4 miles west-by-south of Penzance, had a stone wall at least 12 feet thick, enclosing an area of about 70 yards in diameter, and surrounded by two ditches, with an intervening earthen mound still in some places 15 feet high. The two ditches and the mound are together about 20 yards in breadth. The stone wall is no longer standing; but its former vast breadth and height were, until the last few years, fully indicated by its foundations and extensive ruins, which have since been removed for buildings. In the centre of the fortress are the remains of a round stone building, probably the citadel.

*Bartinney*⁵ *Castle*, three-quarters of a mile west of it, does not appear to have been of great strength. But it is worth visiting, on account of the hill whereon it stands

² Drew's Corn. ii. p. 430.

³ *Trecrobn* is "the round town."

⁴ *Caër* is a "city," or "walled town;" *brân*, a "crow;" *brên*, a "tree."

⁵ *Bar* is "the summit."

being the highest in that neighbourhood, and 689 feet above the sea.

Castle Horneck,⁶ or Lezingy Round, on the hill-top, a mile west of Penzance, is an enclosure formed by a broad and high annular mound of earth, still in good preservation; the space, including the mound, is about an acre and a quarter, and is now planted with firs. But the much larger enclosure of *Castle Lescudjack*, immediately over the eastern entrance of Penzance, which Hals described as a "notable treble intrenchment of earth after the British manner," has, from agricultural improvements, almost disappeared.⁷

There are other buildings on hill-tops here not called castles. One of these, already referred to (p. 288), is the large "Roundago," $2\frac{1}{2}$ miles south-west of Penzance, adjoining a small meeting-house a furlong north-east of the village of Kerris.

A "round," about 125 feet in diameter, encloses the top of the eminence immediately above the village of Truen, in Madron, and 3 miles west-north-west of Penzance. Near its centre a circular pavement of broad unhewn granite slabs, with small stones in the interstices, and about 10 feet in diameter, was discovered in 1845, immediately beneath the turf; and, a few feet from it, also beneath the turf, lay the upper and nether stones of a hand-mill.⁸ The upper stone is convex in its upper surface, and hollow beneath, the hollow being of a conical form. The nether stone has a corresponding conical form, with a cavity on the top of it an inch and a half deep, wherein the spindle must have been fixed, round which the upper stone was turned. Through the centre of the

⁶ *Horneck* is "iron."

⁷ Two very remarkable circular earthworks (*Castle Cayle*), 9 miles north-east of Penzance, and close on the north-east side of the great road from Hayle to Fraddam, are so near to one another, that the ditch surrounding the one unites with that surrounding the other. This double castle, though not on a hill-top, stands on very elevated table land, and some of the remains are still several yards high.

⁸ These I have deposited in the Museum of the Penzance Natural History and Antiquarian Society.

upper stone was a tapering hole, 4 inches wide above, and only 2 inches below, which must have received the spindle, and have been also the channel by which the corn was poured into the space between the two stones. As the hollow cone of the upper stone makes rather a larger angle with the horizon than does the solid cone of the nether stone, their grinding power is greatest near their lower edges, where they come into contact. Each stone is 13 inches in diameter, and 4 inches thick. As the place of the handle was broken off, the form of the upper mill-stone, in plate III. fig. 9, is taken from another now in my possession, which is the only perfect one I have seen, and which was found some years ago near the Tregeseal druidical temple. Mills resembling this have been discovered at Pompeii.⁹ A large muller was also found near the mill-stones, 2 feet in diameter, and 9 inches high.

I have visited other circular works crowning hills in this district, and bearing evident marks of having been the walls of very ancient towns. Their descriptions, however, do not differ materially from some of those already mentioned.

Contemporaneous to all appearance with the *hill castles*, and constructed as much like them as the difference of situation allowed, are our *cliff castles*, consisting of points, or tongues of land, fortified by inaccessible cliffs towards the sea, and by thick stone walls, mounds and ditches towards the land. The largest of these has been seen by all who have visited the celebrated Logan Rock (nearly 7 miles south-west of Penzance). In walking thither by the path through the fields from the village of Treryn¹ (Treen), the first striking object towards the south that presents itself on reaching the open common, is an ancient entrance through a broad and lofty vallum, with a ditch on its external or northern side, extending east and west

⁹ Family Library, Pompeii, ii. p. 138.

¹ *Tre* is "town;" *rhyn*, "promontory."

to the edges of two fearful precipices, the vallum being highest where most accessible from the land. Passing through this opening towards the Logan Rock, we arrive first at some very low vallums, and then at a stone wall 12 feet thick, extending eastward and westward considerable distances to protect the castle wherever it had not been sufficiently fortified by nature. 200 yards further towards the south, down a steep declivity, and beyond a narrow isthmus, having precipices on each side and remains of other fortifications, is an ancient stone wall with a gateway. The extensive headland projecting from this isthmus, and consisting of enormous piles of rocks, upon one of which the Logan Rock is poised, was no doubt the citadel. The distance from it to the northern termination of the fortifications of the castle is about 300 yards, so that the castle afforded ample room for the dwellings of a considerable population, independently of the citadel, which must have accommodated a great number more.

*Maen*² Castle, about half a mile north-east of the Land's End, and 8 miles west-south-west of Penzance, has a large vallum, and a massive wall of rocks, with an intervening deep ditch; the wall, ditch and vallum being most perfect on the north side of its once well fortified gateway. Adjoining this cliff castle are remains of numerous ancient enclosures, used probably for pasture or agriculture.

Half a mile north-north-east of Cape Cornwall, and $7\frac{1}{2}$ miles west-by-north of Penzance, is another cliff castle, that of *Kenidjack*, adjoining which, likewise, are traces of numerous ancient enclosures.

Four or five miles further on along the northern coast, and $5\frac{1}{2}$ miles north-west of Penzance, is *Bosigran*³ Castle, within which is a flat logan rock, containing rock basins,

² *Maen* is a "stone;" the name is sometimes spelt *mean*, which, however, is pronounced in Cornwall as if it had been written *maen*.

³ *Bos* is a "dwelling."

and measuring several yards in circumference. Of each of these cliff castles the remains are very considerable.⁴

Gurnard's Head, or *Treryn Dinas*, nearly 6 miles north-west-by-north from Penzance, was also most probably an ancient cliff castle, the name, *Treryn Dinas*, being identical with that of St. Levan cliff castle on the southern coast, which was first described.

The dismantled appearance of our granite walled castles has evidently resulted from the removal of their choicest stones for modern buildings, although Borlase, under the impression that they were of Danish origin, imagined they were dismantled for the purpose of rendering them useless.

The remains noticed in this chapter are those of walled towns. The villages and private dwellings will be the subject of the next.

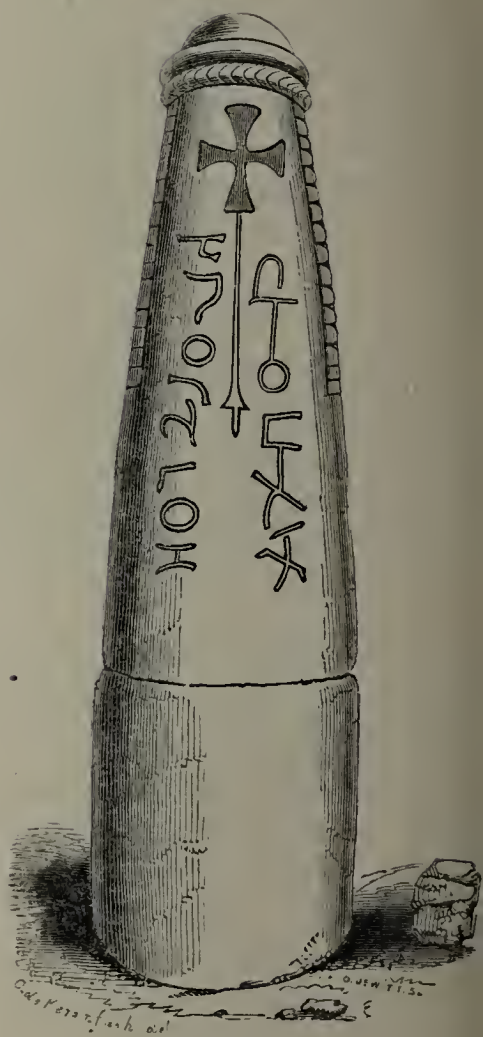
(*To be continued.*)

[We print Mr. Edmonds' valuable paper exactly as we receive it, without any annotations or alterations of our own, preferring to reserve the observations we have to make until the series of these papers are completed. We shall feel obliged if other members will do the same, because our joint comments will then come all together, and can be more readily compared with the original.—ED. ARCH. CAMB.]

⁴ In the cliff castle called the *Giant's Castle*, in St. Mary's, one of the Scilly Isles, the stone wall is very thick, and the approach protected by two low vallums of earth, and two ditches. The projecting cliff, thus fortified, is crowned by some enormous horizontal slabs, which overhang considerably a most frightful precipice, and upon which every visitor stands to view the sublime scenery below and around.



No. I.—Branderion, Morbihan.



No. IV —Locoal-Mendon, Morbihan.

ON THE EARLY INSCRIBED STONES AND CROSSES OF BRITANNY.

(*Read at Monmouth.*)

It is an historical and archæological fact, evident to all who study the subject, that the antiquities of Brittany and Wales, especially for the period comprised between the first half of the fifth century and the end of the tenth, cannot well be separated. Unless they remain united, and are studied by the method of comparison, only an imperfect knowledge will be obtained of their true value and scientific import. It is to be hoped, therefore, that the antiquaries of the two countries, who are now brought into close communication through the medium of their respective archæological associations, will combine their researches and observations, and that, instead of acting separately, they will concentrate their efforts round a common focus of scientific light, with the view of thoroughly examining, studying, and preserving the various remains of former days in which the two countries still abound.

None of the *savans* who have hitherto treated of the early antiquities of Brittany have paid much serious attention to its inscribed stones and crosses prior to the centuries when Pointed architecture flourished. I am now, and have been for some time, occupied in compiling materials for a larger work on remains of this kind; but, without waiting for its completion,—which indeed will depend to some extent upon the correlative labours of members of the Cambrian Archæological Association,—I think it may be well to give the following summary of results, which seem to have been already arrived at in Brittany by my brother archæologists and by myself.

Many antiquaries have already pointed out certain “stone pillars,” met with near a great number of churches and chapels in Brittany, and to which they have generally given the name of *Pierres du Serment* (oath stones), adopting a popular tradition, that the laying of hands on

these stones by the contracting parties was formerly considered necessary to render solemn agreements valid. I really do not know what value to place on this tradition; but, whatever may be thought of it, notice has hitherto not been taken of the fact, that a great number of these stones bear crosses of an exceedingly original form, and sometimes also inscriptions in characters of indisputable antiquity.

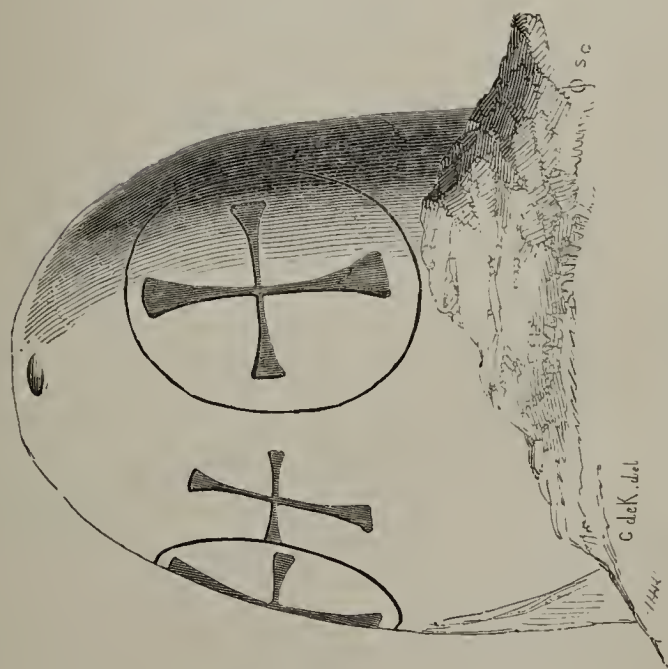
These stone pillars more commonly assume the form of quadrangular truncated pyramids, with edges either chamfered or merely rounded, such as that at Branderion, in the department of the Morbihan.—(No. I.)

The Breton crosses, incised on one, sometimes on two, of the parallel faces of the stone, bear a peculiar physiognomy, which, in my opinion, cannot in any way be confounded with that of crosses of the Pointed epoch. They have, almost all of them, the form of Greek crosses, crosses *patées*, and are supported by a slender shaft. They are in fact just what the learned author of the *Ancient Crosses in the West of Cornwall* (reviewed in the *Archæologia Cambrensis*) calls “Transition Crosses.”

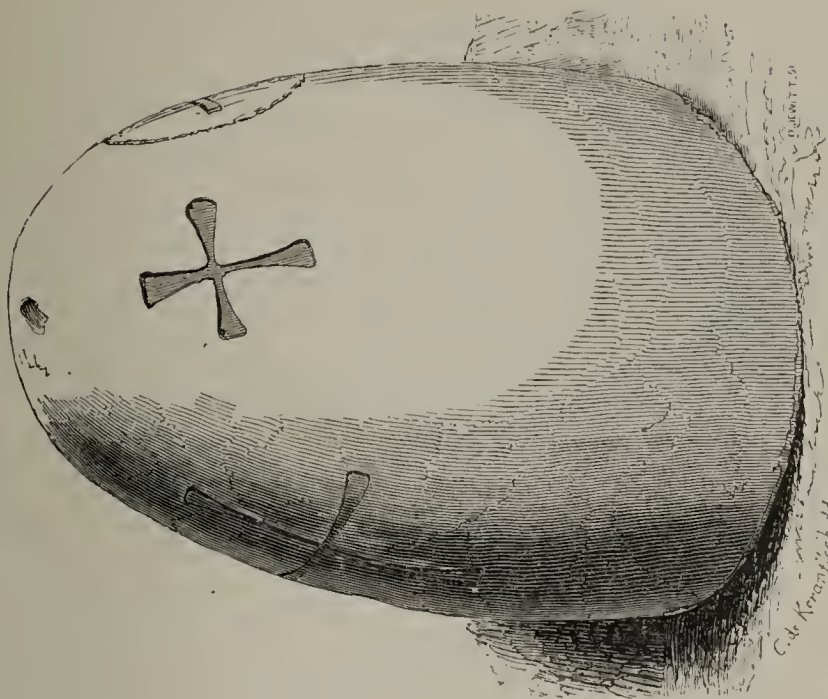
I have also observed, always near *ancient* churches and chapels, other blocks of granite, spherical or ovoidal in form; and one of the most curious of these which has been hitherto met with, is that figured in the accompanying illustration.—(No. II.)

The original is found near the south-east corner of the chapel of Legeven, in the parish of Nostang, department of the Morbihan. Upon the surface of this kind of stone post are placed, without any regard to symmetry, five crosses *patées*, with equal arms, and one of which is inscribed within the symbolical circle, so frequently found on the earliest Christian monuments.

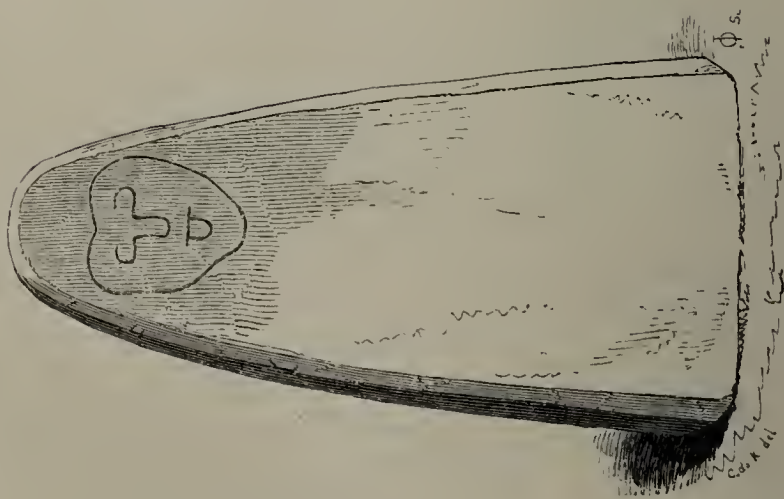
The most interesting of all these stones are, without doubt, those that bear inscriptions; but, unfortunately, they are also the rarest of occurrence. Hitherto I have not succeeded in discovering more than five, among which the only one to which history allows us to assign a date—that of the sixth century—is too much injured by the



No. II. A.—Chapelle de Legeven, Nostang, Morbihan.
(Back.)



No. II. B.—Chapelle de Legeven, Nostang, Morbihan.
(Front.)



No. III. A.—Ploungut-Chateaudren.
(North side.)



No. III. B.—Ploungut-Chateaudren.
(West side.)

action of weather upon the granite to be of any great palæographical importance. This stone stands at the head of the tomb of St. Trefine, wife of the famous Prince Conmor, of which M. de Fréminville has given a lithographic view, though not a good one, in his *Antiquités des Côtes du Nord*.

I have myself discovered another, the inscription on which, composed of seven lines, is much more interesting; and I have also observed in the parish of Crac'h, department of the Morbihan, that which Messrs. De Geoffroy and E. Breton have engraved in their *Introduction à l'Histoire de France*. Drawings of these shall be communicated to the Cambrian Archæological Association, after I have examined the monuments themselves once more. The stone, of which an engraving is now appended, (No. III.,) stands in the cemetery of the church of Plouagat-Chatelaudren, department of the Côtes du Nord. One of its sides bears an inscription, composed of eight letters, incised with considerable precision. The characters, square in form, and made up of straight lines with triangular ends, are of a very original appearance. We may read, I think, the word

V O R M V I N I ,

which must be a proper name of unmistakable Breton physiognomy. On another side can be made out very distinctly a human face, in outline, of a design altogether barbarous. Could these be the name and the portrait of a personage buried at the foot of this monument? The observations made by members of the Cambrian Archæological Association, will, perhaps, allow of some one amongst them replying to this question.

M. Cayot Délandre has pointed out another inscribed stone, situated in the parish of Locoal-Mendon, department of the Morbihan, but without attempting to decipher it, and without giving any view of it. It is situated on land almost at the level of spring tides, a little in front of the bridge that joins the isle of Locoal (Lok-goal, Locus sancti Guthwali) to the main, and is a kind of

column swelling out to above the third of its altitude, and surmounted by two small hemispherical caps. The workmanship of this stone is much more careful than in the case of other granite pillars which I have examined. The upper part is surrounded, just below the cap, by a thick *torc*, and a tress, from which hang down two kinds of bands, coming vertically down the sides of the column. A circular groove, which seems at first sight to show that the monument is formed of two blocks of stone, is worked round it at the part where its diameter is greatest. Two very elegant and perfectly similar crosses are incised on the opposite sides of the upper portion. The engraving (No. IV.) shows that which fronts the east, in the position now occupied by this monument; but it is known to have been overthrown during the calamitous period of the Revolution.

The attention of antiquaries, as it seems to me, should be directed, in a special manner, to this form of cross, which appears to be characteristic of a particular epoch. I cannot define the limits of that epoch, but it cannot be much later than the end of the Romanesque—or, as we call it, the *Romane*—period, that is to say, the earlier years of the thirteenth century, as far as Brittany is concerned. I am of opinion that the artist who cut these crosses wished to give the representation of an object which formed part of the furniture of a church previously to the Pointed Period. It was the metal cross, which constituted almost the only ornament of ancient altars, and of which an ancient bas-relief of the twelfth century, engraved by M. de Caumont, in his *Rudiments d'Archéologie*, gives a well defined example. The kind of tenon furnished with a neck piece, clearly to be made out at lower extremity of the shaft supporting the crosses of the pillar of Locoal, could have no other object than to allow of its being fastened into the table itself.

The two lines of inscription are arranged vertically, as upon the fragment of a monument at Plouagat-Chatelaudren, and upon that of Crac'h, department of the Morbihan, as well as on several of the inscribed stones

figured in the *Archæologia Cambrensis*. The characters composing them bear a striking resemblance to those of Frankish and Anglo-Saxon alphabets anterior to the end of the tenth century. Notwithstanding the fine state of preservation of this epigraphical monument, I have found it impossible, hitherto, to read the *first* line in a manner satisfactory to myself. It seems composed of letters, the deciphering and interpreting of which I should be glad to see undertaken by some members of the Cambrian Archæological Association. I have thought, however, that I could make out in the *second* the word

P R O S T L O N ,

which was the name of the wife of Paskweten, Count of Vannes, and sovereign of the Bretons, A.D. 874–878. This pillar, however, cannot have been erected to mark the place of burial of this princess, as might at first be supposed; because a document in the Chartulary of Redon, quoted by the learned Benedictine Dom Lobineau, (*Hist. de Bretagne, Preuves*, col. 64,) informs us that she was interred within the church of that abbey. It may indeed have been intended to preserve the memory of some event or other, with which her name may have been connected. The deciphering of the first line would no doubt clear up this question. Popular tradition, too, might aid in explaining the meaning of this singular monument; and, if we are to attach credit to it, in a neighbouring inclosure, called *Park-er-c'hlean*, or “Field of the Sword,” some pagans, who had come in their vessels up the creek of Entell, in which the isle of Locoal is found, had a furious combat with the inhabitants, in consequence of which the latter were obliged to flee from their country during a space of ten years.

Now the Life of St. Goal, or Goual, or Guthwal, which latter word I have been able to recover by means of ancient documents preserved in the great collection of the Bollandists,—this Life informs us that, in the first half of the seventh century, this holy monk, who seems to have originally come from Great Britain, founded a

monastery in this little island, which had previously been known by the name of Plecit. Those same documents allow us to believe that the establishment was ruined by an invasion of the Northmen, no doubt by that of 878, in consequence of which the relics from almost all parts of the southern coast of Brittany were carried into the interior of France. These historical specifications are not unworthy of remark, because the Breton name of *Kroaz-er-Manac'h*, "the Monk's Cross," given by the common people to many of these monuments, and especially to that of Locoal, allow us to suppose that they may have been connected with the holy monks who inhabited our country in such considerable numbers from the fourth to the tenth centuries.

The Chartulary of the Abbey of Landevennec (given by Dom. Morice, *Hist. de Bretagne*, tom. i. col. 179) quotes, textually, a donation of King Gradlon, in the fifth, or rather the sixth century, in which mention is made of a stone on which a cross was engraved, and which was called *Padrun Sancti Wingwaloei*—St. Gwenole.

The *Acts of St. Samson*, of the sixth century, state that the saint, passing through a place which must be in Cambria, or perhaps in Domnonia, (Cornwall and Devon,) destroyed a sanctuary in which they were adoring an idol, and *engraved a cross* upon a certain stone placed on the summit of a mountain. The small degree of success that has attended the steps I have taken in the neighbourhood of Landevennec, department of the Finistère, scarcely allow of my hoping to recover the *Padrun Sancti Wingwaloei*; but, perhaps, members of the Cambrian Archæological Association may be more fortunate in looking for the stone of St. Samson. Such a discovery would be of great value for the classification of monuments such as I am now treating of.¹

I could wish to lay before the Cambrian Archæological Association a complete system upon this subject; but

¹ Can this be St. Samson's Cross at Llantwit Major?—ED. ARCH. CAMB.

several documents are still wanting to enable me to do this, and especially a more full knowledge of what has been done by the Association in this respect. All that I can affirm for the present is, that the specimens of stones and crosses now sent comprise, every one of them, marks of antiquity such that I cannot conceive them to be of later date than the end of the eleventh century. They have a marked resemblance to the sepulchral inscribed stones published in the *Archæologia Cambrensis*. The rough work of the greater number of the latter, and the more completely Roman form of the letters cut in them, as well as the absence of Christian symbols, would seem to carry them back to higher antiquity than ours.

With regard to crosses properly so called, Brittany is most probably richer in them than any other country in Europe. In the fifteenth, and especially in the sixteenth centuries, the talent of our carvers in stone, aided by the beauty of the granites which were discovered at that period, caused them to assume proportions which may be called truly monumental. I have been for some time occupied in collecting materials for a work on these crosses, to follow that on the stone pillars and the early inscriptions. I have been principally engaged hitherto with the centuries anterior to the end of the twelfth, upon which the learned M. de Caumont himself has not been able to make many discoveries. He has only given a single example of these crosses in his *Rudiments d'Archéologie*. Monuments of this epoch are, however,—in Brittany at least,—much more numerous than has been supposed by the illustrious founder of French archæology; and, although I am far from having explored the whole of our peninsula, I have been fortunate enough to discover several crosses, the form and ornamentation of which are very decidedly marked by peculiar characteristics.

The greater number of those met with, commonly by the side of very ancient and in great part Roman roads, are of extreme simplicity, and may be referred to type No. 43 of the *Ancient Crosses of West Cornwall*. Others, again, differ slightly from them in the expanding of their

arms at the ends, and in their assuming the form of the heraldic crosses *patées*.

A cross (No. V.) which I drew by the side of the road from Morlaix to St. Pol de Léon, department of the Finistère, about half a league distant from the latter town, is a good specimen of this kind of cross, notwithstanding its inclining from the perpendicular. The cross, sculptured in very low relief upon one of its faces, reproduces exactly the same type we have already remarked on the pillar of Locoal-Mendon.

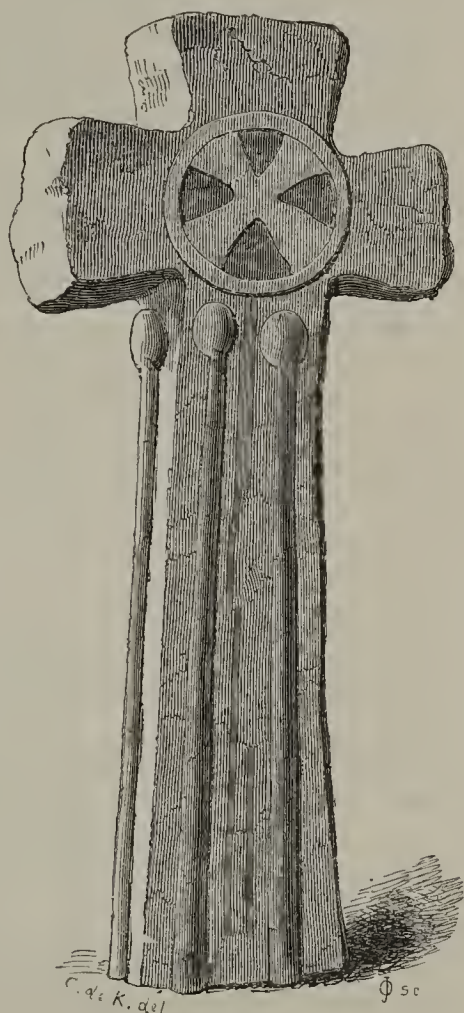
Another (No. VI.) stands in the village of Plérin, department of the Côtes du Nord. Its general form somewhat resembles that of Grisy, department of the Calvados, figured by M. de Caumont in his valuable work quoted above. In one, as in the other, the centre is occupied by a circle; but the foot of the Plérin cross is ornamented, on each of its faces, with long shafts surmounted by a rounded mass, to which it would be rather difficult to assign a name.

A slight examination suffices to show the perfect analogy that exists between the ideas (*motifs*) of ornamentation upon our Breton monuments of this class, and those of which the crosses of the insular Cornwall, give such curious examples. The general forms of those in these two countries, which bear what Mr. Blight calls Transition crosses, are completely different,—a circumstance inducing the belief that, although they may have been contemporaneous, they were nevertheless posterior to the cessation of frequent communication between the Armorican Bretons, and those of the mother country. In Cornwall, the primitive and generating type of the different varieties of this order seems to have been a pillar, surmounted by a circle, similar to the monument of Lelant, figured as No. 26 in the *Ancient Crosses of West Cornwall*. In Brittany, on the contrary, the cross with detached arms, analogous to those figured above, seems to have been in general usage.

I hope that these details may suffice to give a precise idea of the nature of our Breton monuments of this class,



No. V.—St. Pol de Léon, Finistère.



No. VI.—Plérin, Côtes du Nord.

and to enable members of the Cambrian Archæological Association to distinguish the analogous instances that may occur in their own country. Should any reciprocal information be required, the archæologists of Brittany, and myself amongst the number, will have great pleasure in furnishing it to the best of their ability. It would give me peculiar satisfaction to learn that these communications were considered useful by that learned Association, for the advancement of those studies which it has so long pursued to the honour of our common country. As a Breton, and also as the representative of a family which inhabited Wales as late as A.D. 1610, I shall be personally delighted to keep open a channel of communication, so profitable for the mutual advancement of our archæological researches.

C. DE KERANFLEC'H.

Carnac, prés Auray, Morbihan,
May 16, 1857.

SOME ACCOUNT OF THE BUHEZ SANTEZ NONN.

WE cannot offer a better introduction to the "Buhez Santez Nonn," before making an analysis or summary of its contents, than by extracting the title-page of the printed copy:—

"Buhez Santez Nonn, or Life of Ste. Nonne, and of her son St. Devy (David), Archbishop of Menevia in 519; a Mystery composed in Breton prior to the Twelfth Century, published from an unique copy, with an Introduction by the Abbé Sionnet, and accompanied by a literal translation from the hand of M. Legonidec, and by a *fac-simile* of the Manuscript. Paris: Merlin, Libraire, Quai des Augustins, No. 7. 1837."

Only three hundred copies were struck off.

A preface of fifty pages, by the Abbé Sionnet, containing much valuable information and comment, precedes the translation.

Pages of
Preface.

IX.¹ From this preface we gather that Mons. l'Abbé Marzin, the Secretary of the Bishop of Quimper, when accompanying his lordship on one of his visitations, heard that in the parish of Dirinon, near Landerneau (Finistère), there existed an ancient manuscript poem x. in the Breton language. Having possessed himself of it, he presented it to the Abbé Sionnet, then employed on a work—*unfortunately never printed*—in which, by a comparison of the Welsh and Cornish language with that of Brittany, he hoped to reproduce the Breton in its primitive purity, such at least as it existed in the fifth century.

“The manuscript,” says the Abbé Sionnet, “is written on paper, forming a small octavo volume of forty-six double pages. The handwriting is fair, and of the end of the fourteenth, or the commencement of the fifteenth century,² but it is in the very worst state of preservation. Abandoned for a long time at the bottom of a damp press, the paper is so much deteriorated, in certain parts, as to break off in pieces at the slightest touch.”

XI. The two first pages in particular were so much damaged that the Abbé could only reproduce them in a free and abridged translation, which, however, he assures us, represents faithfully the general tenor of the text.

“Here begins the life of Ste. Nonne, and of St. Divy her son.

“Many Christians, worthy of credit, have written the legend of Ste. Nonita. They affirm that after having come into Bretanny, and lived a holy life at Dirinon, she was buried between Daoulas and Landerneau.”³

¹ The folios in the margin are necessary, on account of the references in the original text.—R. P.

² “Facts inscribed on the last sheet of the MS., apparently by contemporary hands: the first mentioning the foundation of Le Folgoat, a celebrated church in the district of Léon, bears the date ‘l’an mil troys cent cing nante’ [*sic*] (1350); the last that of 1491. It is of a more recent handwriting, and relates to the marriage of Anne of Bretanny with Charles VIII. It is written in the present tense.”—(By the Abbé Sionnet.)

³ “This note seems to me to have been placed here in order to

Extracts from the Prologue.

XII. "I am going to relate to you the history of St. David, whom Providence had announced as being to succeed the gracious Patrick in the government of the country. Merlin, by favour of the Trinity, had foretold his birth, and the learned Gildas found himself stopped, by the presence of Nonita his mother, in the middle of his sermon. She had been oppressed by a tyrant, and had become a mother contrary to the order of nature. In the place where she had conceived, there rose up, in order to hide her shame, two large stones, which remain as a testimony of her oppression.⁴ She brought into the world a son, whose birth was accompanied by great wonders in the heavens and on the earth, as the holy and learned Gildas had announced. Nonita became a sainte by the love she bore to Jesus; Devy, her son, merited by the purity of his life to be raised to the dignity of archbishop. He was an amiable prelate, a true and perfect Breton. Listen with attention to the Mystery which is about to be represented, mark well the

justify the insertion made in page 148 (of the translation); an insertion in contradiction with the rest of the poem, which supposes that Nonita died in Demetia, where St. David was."—See from p. 129 to 146, (of the translation,) and elsewhere.—(Note by the Abbé Sionnet.)

But the legend in pp. 201, 202, places Menevia *in the Diocese of the Archbishop of Léon*; and in p. 209, St. David is said to have been interred there by the order of *Melgon*, King of the *Venetes*, who must have been Bas-Bretons. Again, in p. 207, (of the translation), God the Father is made to say:—"In Lower Bretanny, with humility is deceased at this moment, Divy." The two last quotations form parts of the text. The scene-shifting throughout is clumsy and inartificial. Some observations on the "naturalization" of foreign patron saints will be found in another part of this article. We have there endeavoured to explain the origin of this geographical and topographical phantasmagoria, by which the scenes and actions of the mother country were reflected in the new territory. The "People," for whom the Mystery was gotten up, did not stop to inquire in what part of Léon the already ancient abbey of Menevia, and the district of Demetia, were situate, and the magic lantern was invisible to all but the learned. See also the last words of Merlin's speech in p. 49 of the poem.

The original MS. would seem to have been anterior to the time of the copyist, and to have been due to some of the trustworthy Christians.—R. P.

⁴ It is not improbable that the "*Rochers de Quillien*" may have attached to them some legend or tradition bearing on this part of the history.—R. P.

Pages of
Preface.

play of the actors (an mister quemerit, an facon hac an jest tut onest aruestit). The history which is going to be represented has been composed in honour of a sainte and saint full of courtesy (an istor dre an gloar a vezo lauaret an sanct hac an sanctez tut courtes expreset).

Exposition.

- xiii. "God the Father has permitted divers holy personages to announce beforehand that which is to happen.
- xiv. It is thus that the sanctity of Nonita and of Devy had been the subject of many prophecies. God said to an angel,—
"Go good angel, go quickly and find King Keritius [*sic*], inspire him with the wish to go to the chace; tell him that he will find, near the river, a stag, a fish, and a swarm of bees.⁵
. The bees and the honey signify that David will be learned; the fish that he will live only on bread and water, and will abstain from wine; the stag that he will be prompt to overcome the Devil and his works."

Patrick.

"I, Patrick, elected and consecrated Bishop, according to the custom of the Roman Church.⁶ I must withdraw from hence. My lot is hard and painful; I must quit the country of Roses, and go to take care of the new flock intrusted to me. However it may be, I consecrate my life to the service of God and his mother."

The Abbé Sionnet goes on to observe,—

- xv. "The preface finishes thus in the middle of a page; then follows the poem, in form of a drama, divided into three parts; 1. The life of Ste. Nonne; 2. The miracles operated at her tomb; 3. The episcopacy and death of St. Devy. "All these parts, in general richly rhymed, sometimes in simple assonance, are written in Breton differing from that of our day by more strongly marked terminations (*dessinences*),⁷ the

⁵ "The state of the MS. prevents our extracting any reasonable sense from the five lines which follow. Mention is made of a monastery, doubtless that to which the king was to send the parts of these animals reserved for his son. See the Latin legend."—(Note of the Abbé Sionnet.) [This legend must be that of Rice-march, of which the first chapter is afterwards quoted in full.—R. P.]

⁶ Anterior to the twelfth century the Breton bishops do not appear to have been either elected or consecrated by the Pope.—R. P.

⁷ "Many of these terminations are retained in the dialect of Vannes."—(Abbé Sionnet.)

employment of expressions fallen into disuse, or retained with another meaning,⁸ frequent absences of grammatical connection, &c. It abounds with Latin words, in the altered form used by the Troubadours.”⁹

Here follows a long but interesting linguistic dissertation, in which the Abbé repudiates the idea of a Provençal influence in this Breton. The Preface then continues thus :—

xxv. “The prologue informs us that the poem was represented ; but how and under what circumstances we cannot say. The few old persons who knew of the existence of *Buhez*, recollected well having heard their fathers, who themselves had received the account traditionally, state that this drama was represented on the Feast of Ste. Nonne. They knew not where, but conjectured in their own parish. With such vague traditions we are reduced to the information furnished by the marginal notes. These inform us, in the first place, that there was a sort of interlude or interruption in the representation.—See p. 104 (translation). Secondly, that the Mystery was for the most part chanted, pp. 80, 140, &c.”¹

xxviii. “Our MS.,² written, in greater part, at the commencement of the fifteenth century, mentions, from time to time, and interlineally, readings differing from those of the text. These readings, sometimes good, sometimes bad, must be the result of a collation of copies, which it would have required some years to multiply and make changes in—add that the

⁸ “To fix the value of these expressions we have—*les Catholicon d’Auffret Quoaqueveran ou de Lagadec*, printed in 1499 ; and the old Glossary preserved at London, which Pryce has inserted in his *Archæologia*, and which forms the most important part of it.”—(Abbé Sionnet.)

⁹ “These expressions, in the present Breton, have almost all taken a form approaching to the French.”—(Abbé Sionnet.)

¹ It is not improbable that the archives of the parish would furnish some indications on this subject. It would be desirable also to see how the relics, &c., are described in the *Catalogue or Liste du Tresor*. The Association Bretonne has been exerting itself actively on the subject of the parochial and other public archives, and at a future day, perhaps, some information may be obtained through that medium.—R. P.

² “It is but a copy, as is shown by the singular insertion in the middle of the text, which it interrupts with a Latin note, intended to point out the source of some of the interpolations made in the primitive work.”—(See p. 200, Abbé Sionnet.)

work reproduced is not in its original purity. It has been interpolated, as we learn from the Latin note at the end, already mentioned. This interpolation could not have been
 xxix. made till long after the death of the original author, and the transcription which makes us acquainted with it, being many years subsequent, ought we not to conclude that the composition of the *Buhez* ascends, in the main, to a period two or three centuries anterior to that of our MS.? This antiquity is rendered yet more apparent from what we are about to add."

After giving a copy of the first chapter of the "Life of St. David," contained in the *Acta Sanctorum* of the Bollandists, and said to be by Ricemarch; and after stating that this chapter contains a summary of the legend of Ste. Nonne, which, save in a few additions, resembles, almost exactly, what is recited in the poem; the preface continues thus:—

xxxvi. "The second and two following chapters relate the elevation of St. David to the episcopacy, and the miracles performed subsequently, but in a manner very different from that of the MS.

"The resemblance which exists between this first chapter and the *Buhez* is so great, that we are compelled to believe the one to have been the source whence the other was taken. But to which belongs the priority?"

xxxvii. The editor inclines in favour of the Breton text:—

"1. Because, in the Latin legend, the meagreness of detail, the want of connexity, and the reversal in the order of the facts,³ render it impossible not to recognize the work of an abbreviator, who, finding at the end of the prologue a recital at variance with the action of the piece, has therefore placed it at the head of his work, but without preserving in his meagre analysis the links which united it to subsequent events.

xxxviii. "2. In the last part, devoted to St. David, not one of the traditions collected by Ricemarch is to be met with. If the legend of the latter was the origin of the poem, how explain this difference? Do men abandon the canvass which they are embellishing, the moment it becomes more fertile? Such, however, is the conduct which we must attribute to the

³ "The Latin legend, for example, makes David receive the priesthood before taking his lessons of Paulinus, &c."—(Abbé Sionnet.)

author of the *Buhez*, if he be merely an *amplificator*; for the facts and miracles contained in the Latin work are much more numerous, much more glorious, than those of the Breton text. If, on the contrary, the *legend* is but an analysis of the Mystery, there is no longer any difficulty, for this part does not belong to the original work, as we shall presently see.

“Added to these considerations, the legendaries of the twelfth and thirteenth centuries have all borrowed from the first part of the *Buhez*. It is in this work p. 115, verse 12—
xxxix. the measure proves there is no mistake—that one of them, published by Capgrave, found the name of Paulintin, which he gives to David’s master. Alain des Iles, who was dead in 1202, certainly had it before his eyes, when explaining this passage in the predictions of Merlin,—‘A preacher from Ireland will become mute on account of a child still in his mother’s womb’—it is the free translation of verses 8, 9, 10 of p. 48.

“He says:—‘Sanctus David Britonum Walensium archiepiscopus dum adhuc in materno utero clauderetur, et die quadam prædicator Hybernæ verbum Dei populo prædicaret, superveniente matre Sancti David, repente obmutuit; qui postmodum resumpto usu loquendi cum spiritu prophetiæ, instar Zachariæ patris B. Joannis prophetavit, et dixit mulieri illi, magni meriti fore puerum quem gestabat et excelsum in verbo gloriæ, et cui ipse merito cedere, ut pote
xL. meliori deberet, et quasi obmutescere.’⁴—Ush. p. 238. Is not this the translation of what St. Gildas says, verses 11, 12, 13 and 14 of p. 78?

“Are not all these circumstances sufficient to place the composition of our poem anterior to the work of Alain des Iles and Ricemarch; consequently before the twelfth century, that is, in the brilliant period of Cambrian poetry, at an epoch when the discipline [of the Church] authorized the manner in which Nonita is received into the convent, and promises obedience at the hands of the abbess, without the intervention of any priest, and without any religious ceremony?⁵

“Let us remember, however, that we do not possess the *Buhez* in its primitive purity. An unknown hand has made numerous additions, whose source is indicated in a Latin note
xLi. inserted in p. 202, and terminating thus:—‘Hæc et quam plurima alia de libro qui de gestis regum Britannorum

⁴ “Compare with the recital of Ricemarch *supra*, p. 33.”—Abbé Sionnet. (The first chapter of Ricemarch copied into the original preface.)

⁵ “See Lingard, *Antiquities of the Anglo-Saxon Church*, p. 265.”

nuncupatur de sancto Davidagio et sancto Nonita addictimus.' This vague indication leaves no doubt as to the addition of the third part, *St. Devi*, an addition which we may deduce from the circumstance that it was not known to Ricemarch, and that it contains, besides the development of the facts borrowed from Geoffry of Monmouth,⁶ only three miracles, which are to be met with in almost all the legends of the middle ages. The language, moreover, bears all the characters of being more modern.

"Must we range in the same class the *miracles* or the *judgment*? The mention of the seneschal as judge would incline me to do so, were it not that in this part I find indications of a more ancient origin. The language is that of the first part; the form of the *judgment* belongs to the tenth XLII. and eleventh centuries. At that period, in suits for debts which could not be proved by writing or witness, the debtor was made to swear, on certain relics, that he owed nothing.⁷ The roll of the advocate was confined to a simple exposure of the cause, and an endeavour, by his questions, to mislead the adverse party.⁸ My opinion, therefore is, that, with the exception of a few interpolations, the *judgment* belongs to the original author. Ricemarch does not speak of it; but, in his analysis, he passes over all that is special to Ste. Nonne, and mentions her only when she is intimately mixed up with the facts he records.

XLIII. "The *Buhez* must have been composed in Cambria, since the authors, wherein we find fragments of it, lived and wrote in that country, and the names of places,⁹ and persons,¹ and peculiarities of manners² mentioned in the poem, are all

⁶ "It is from the second book of this author that the information contained in the note is derived."—(Abbé Sionnet.)

⁷ "Assises de Jerus. c. cxxxvii. p. 100. I cite these assizes because they are the best source whence to obtain a knowledge of the law during the early part of the middle ages. See also Lobineau *Hist. de Bretagne*, tom. i. p. 71, &c."—(Abbé Sionnet.) We have not extracted the quotation from the *Assises*.—R. P.

⁸ "See Lobineau and the *Assises*, c. xxiv. 'What the good pleader ought to be, and what he should do.'—p. 26. I think that there is some confusion in the MS., in the indication of the advocates who speak."—(Abbé Sionnet.)

⁹ "*Ruben*, Languen, Wmcndi, Rosina, Menevia, &c."—(Abbé Sionnet.)

¹ "St. Paulinus, Kereticus, who is the same as Cereticus, to whom St. Patrick addresses a letter, which we still possess."—(Abbé Sionnet.)

² "The admission of Nonita into the convent."—(Abbé Sionnet.)

Pages of
Preface.

connected with it. Moreover St. Gildas, in p. 48, [*sic*, but it should be 81,] predicts that in the island wherein he speaks, *en enesen*, David is destined to instruct the people. When in p. 100, verse 8, the baptizing priest is made to say that David shall be great in Lower Bretanny, *i.e.*, shall live there; this is an interpolation, provided, however, that in those early times XLIV. the words *Breiz yzel* indicated, which may be doubted, the present Finistère. The mention of the tomb of Ste. Nonne, as between Daoulas and Landerneau, is another, and, probably, the *Ave gratia* of the preacher is a third. Leaving to the sagacity of the reader what else may be attributed to the interpolator, whom the age of the copy will not allow us to place at a more recent period than the thirteenth century, I come to the edition which I now publish.

"Save the paging, it is the most exact *fac-simile* possible of the MS."

R. PERROTT.

Nantes, July 1, 1857.

(*To be continued.*)

LETTERS OF EDWARD LHWYD.

(*Continued from p. 264.*)

Haverfordwest

May 21. 1698.

Dear S^r

You had sooner rec^d my Thanks for your kind Letter of March y^e 18th but that you promised therein to second it very speedily, which if you did your Letter makes a long Halit and unlesse it comes within these three days, 'tis never likely to overtake me. I have long since heard y^e news of S^r Robert's Death which I fear is not so false as what you were informed of your old Friend. For my part I have not been one day very sick these ten years; nor have I ever enjoy'd my health (God be thanked) better than in my Travails. I know nothing of Delvs Survey¹ you mention, as transcribed above 100 years since. By his name and his taking a survey of that County I suppose he is scarce himself 100 years older. I hope your Brother David has collected by this time a considerable number of y^e coalpit

¹ *Vide* Record of Caernarvon.—ED. ARCH. CAMB.

mockplants and coal gingerbread, if he continues in the same Station. Glamorganshire afforded us excellent Diversion in that kind, but this County though a great coal countrey, produces no great variety of them. The greatest Rarities that occurred here in y^e mineral kingdome are enclos^d to be communicated with my hearty service to my old Friend Mr Rich^d Roberts when you meet with him. The Flat Fish we found plentyfully tho few fayr specimens in Caermarthenshire, as I informd you in my last. The rest, (which are all variety of Starstones and Cuthbert's Beads and must be refer^d to bones and modiolis of the Sea Star), we met with partly on the Severn Shoar in Glocestershire & Monmouthshire & partly in y^e Isle of Caldey in this County. Will Jones, who is my best Designer, being out of the way, they are but indifferently delineated by a young beginner, whose raw exercise you must suppose it, though the difference is chiefly that y^e stones are much finer than the Draughts. North Wales also abounds with Cuthbert Beads: there's no great doubt but we shall find them with you; especially in Denbighshire and Flintshire; which afford such plenty of Limestone. I should gladly receive a Letter from you at Mr Erasmus Lewis's Vicar of *Lhanbedr pont Steven* in Cardiganshire, where I hope to be on y^e 12 of June; but if it should happen to come a week later he'll know whither to direct it. I have not time to adde more at present than humble respects as in the last from

Dear S^r Y^r most affectionat
Friend & Humble Serv^t

EDW. LHWYD.

I find I cannot be in North Wales so soon as I intended by Six weeks or more.

For y^e Rev^d Mr John Lloyd
Gwersylht near Wrexham
in Denbighshire North Wales.

Edward Lhwyd to

Tal y Cavan May 25. 1699.

D^r S^r

I intended you should have heard from us sooner, but for anything I have to say, this will come timely enough. Your Grandfather's account of Hedd Molwynog &c you have enclosed, together with a Bill on Mat: Thomas for three pounds, the rest Will: Jones will pay you when we meet at Kerrig y Druidion. I know not whether Mr Humphreys has paid Dick Jones any money: if not pray doe endeavor to get them in that time.

One Mr John Evans of Ysgwyvrith has communicated an old

MS of William Lhyn's augmented &c by Thomas ab William, containing an Exposition of the obsolete Welsh words & perhaps all the works of DD: ab Gwylym. Mr Watkin Owen of Gwydyr shewed us a great deal of civility and was so kind as to lend us a copy of "Coch Asaph" [but you need not speak anything of this] together with a large Booke of Pedegrees &c written by S^r Thomas ab Ievan who tells us, he was made a Priest at Rome A: D: 1500. He has several other MSS. which we may borrow hereafter, as a copy of Nenius out of Mr Camden & M^r Selden's Library, the Life of Gryffydd ab Cynan in Latin, "Statuta de Ruthelan" and "Kyvreith Howel" in Latin. When you see Mr Rogers of Eglwys Vach pray fayl not dunning him for the Welsh parchment MS. long since promised. When we come to Aelwyd Brÿs expect a summons from yr obedient humble servant

ED: LHWYD.

Oxf^d. Apr. 26. 1701.

Most Hon^d S^r

Being after a tedious ramble of four years at length return'd to the place from whence I set out; and for what I can foresee setl'd (if it please God) for the remainder of my time; 'tis my Duty to return most humble Thanks to my best Friends and greatest Patrons, who have enabled me to perform such expensive Travails; and necessary I should entreat their farther assistance as to correspondence and Information, in case anything may occur remarkable, during the time I shall be culling out the pertinent part of my collection and digesting it for the Presse, w^{ch} (make what Hast I can) must needs be the work of some years.

I suppose Jack Lloyd has troubl'd you with some account of our Pilgrimage through the Highlands of Scotland and the Lowlands as far as Edinburgh; since which time we have visited most of the high mountains of Ireland; and rambl'd through almost all the parishes of Cornwall, and travail'd from S^t Malo's to Brest in Bas Bretagne. We did not indeed design to go so near Brest for fear of being taken as Spies, being inform'd that some English merchants there (persons less lyable to suspicion than we) had been lately seiz'd as such; and therefore we kept about Morlaix, whither I had brought good Recommendations to y^e greatest Merchants and some of y^e clergy, from their Friends at St. Malo's: This was twelve legues from Brest, but such was the *Entendent des marines* (who resides in that Garrison)'s Vigilancy, that he sent a Provô and two other officers to fetch

us before him. One of y^e Clergymen offerd to bail us; but y^e Provô had no commission to take any, and finding them demur (in French) I returnd my Thanks to y^e Gentlman and told him I w^d not have his name calld in the least Question on my account, but was very ready to make my appearance and glad of the opportunity of seeing Brest. The Provô had before secur'd all my Papers and Letters and requir'd me to seal the Mail he had put them in three sevrall places, adding so many seals of his own. Being come before the Intendent we were (thô the Foremention'd Clergyman who was y^e 3^d in y^e Diocesse had given me a letter to him) for fashon's sake order'd to a room in the Castle, whence after 3 weeks confinement, we were order'd to leave the Kingdome for as much as y^e war was already declar'd agst England and Holland as well as the Emp^r and this is now above two months since. My Paper's were in y^e Interim examin'd by an Interpreter and (tho' some of y^m were Welsh and Cornish) and deliverd to us all at our goeing off. We had an allowance during our confinement of half a crown a day betw. me & my Fellow-Travailler; w^{ch} Fav^r I suppose we had on account of y^e Theologal of S^t Paul de Leon's Letter, because y^e Engl: Merchants were oblig'd to find themselves and confin'd to y^e common town Prison. I had before we were taken sent forward Dr. Lister's Letters on my behalf to y^e Abbot Du Drouin & M^r Geoffrey of Paris, and petition'd for y^e King's Passe &c. but whether that y^e D^r had reflected on y^e Monks too impertinently in his Book, or whether these Gentlmen's Letters were intercepted; no answer at all came to my hands. So I was forc'd to take my leave of our old countrey men, before I could settle correspondence with any Antiquary or indeed consult either men or Books to my purpose: all I did there being onely the adding of the British words to most parts of M^r Ray's Dictionarium trilingue; and y^e picking up about 20 small printed Books in their Language (all Books of Devotion) and two large Folio's in French; y^e one y^e History of the Armoricans by D'Argentré; the other the Lives of the Armoric Saints. Their Language is much y^e same with the Cornish; and both so near y^e Dialect of South Wales: that in a months time at farthest a Welshman may understand their writings; but as to the speaking part their affinity creates some confusion. 'Tis spoken at least for a Hundred miles, and their Gentry and Merchants speak it in their Great Towns; but much more corruptly than ours in N. Wales, and they seem to have been more discourag'd by y^e Mounsieur's jeering them than those of sense and Education are amongst us. I found the Monks evry where obliging enough, but 'twas not my Fortune to find any amongst them anxious in my studies. They told me one

John Huel and Maurice Auldren, Benedictins (at Renes) were their chiefest Antiquaries and at present engag'd in composing a History of Bretagne; but I had no opportunity of waiting on them, as I once intended. They could tel me nothing of Father Pezron mention'd in Dr Lister's Book: so I suppose he might be of the Diocesse of Venne (Brit. Gwenet) or Kemper Corentin an other part of the Province where they speak a distinct Dialect, but we had not conversation with any of them. The onely four Cornish Books remaining were communicated to me, besides many other Favours by y^e Bishop of Excester, and I have copies of each of them. That countrey affoorded some ancient Incriptions like those added to Camden in Wales: and both there, and in Irland and Scotland *Caer*, *Carn*, *Din*, and *Cromlech* are frequent and often (allowing for pronounciation) distinguished by the same names. Its high time to beg y^r pardon for this tedious scribe, and indeed I have this post time to add litle more than that I am

(Most Hon^d Sr)

Y^r most obedient

Humble Servant

EDW. LHWYD.

S^r Roger and M^r King were lately here at y^e election of M^r Bromley. We have since elected a new Librarian in y^e room of Dr Hyde viz. Mr Hodgson of University College. I remember I told you of a MS. of Dd. ap Gwilim's Kywydhæ in the Hands of a Book Binder in your neighbourhood; w^{ch} you sayd you would secure to be added to S^r Roger's collections. I afterwards f^d the works of that Poet (as indeed of others excepting y^e very oldest) much more compleat at Glodhaeth. So if you have it, at your leasure, 'twould be very welcome here.

For y^e Hon^e Rich^d Mostyn

Esq at Penbedw in Denbighshire North Wales

Chester post Northop bag

(Franked—but the name illegible.)

(*To be continued.*)

Correspondence.

ORIGIN OF THE WELSH.

To the Editor of the Archæologia Cambrensis.

SIR,—I beg to send you, rather hurriedly, a remark or two on the suggestion, explained by my friend Mr. Freeman, in your last, on the possibility of the Welsh having come from Cumberland, or rather on the reason why such an origin of the Welsh never occurred to me. I feel sure that any one who has contemplated the remains of Roman occupation in Cumberland and Westmoreland,—the country covered, even into the wildest recesses of the mountains, with roads and cross-roads, with towns, and stations, and forts, and villas, with their innumerable inscriptions and other monuments,—must be convinced that no part of the island was so entirely occupied by the Romans as this district. And the reason for it is plain, for it was the part more especially exposed to the descents of the Gaels from Ireland, and of the Caledonians from the North. This reason seems to me to prohibit entirely the notion that the Romans would have left here, after an occupation of 400 years, a native Celtic population of sufficient strength to give them any trouble, or to cut any figure after the separation of the island from the empire.

But, supposing that any of the original population were left under such circumstances, I think there is good reason for questioning to which branch of the Celtic race that population belonged. We know that they formed part of the extensive tribe of the Brigantes, and, situated here in the West, they probably represented that tribe in its greatest ethnological purity. We know also that the tribe of the Brigantes, along with some of its subdivisions, or kindred tribes, which are found attached to it in Britain, held at the same time—as early as the days of Ptolemy—a considerable portion of Eastern Ireland. Whether it was a migration from Ireland to England, or from England to Ireland, is a matter of little consequence to the present question; but, although we know that both the people and their language have disappeared from this island, we know of no reason why this should have been the case on the other side of the channel; I mean, there appears to me no reason why the Celtic dialect, spoken in more modern times in the district inhabited by the Brigantes and their allies in Ireland, should not represent that spoken by them there. In other words, the probability seems to me decidedly in favour of the Brigantes being a Gaelic, and not a Cymric race. Surely, if there had been any considerable portion of Ireland inhabited by Cymry, we should find some traces of it.

However, I cannot help thinking that what we call the Cumbrian kingdom of a later period was itself a temporary occupation by foreigners, perhaps again Gaelic. To judge from the dim allusions we have to it, the town of Carlisle seems to have preserved its independence during the troubles which followed the overthrow of the Roman power. Late in the seventh century, as we gather from Bede's

Life of St. Cuthbert, the citizens were still proud of their fine walls and public buildings of Roman construction. There is, moreover, a circumstance about Bede's description of it which has often fixed my attention. He says that Cuthbert "came to the city of Lugubalia, which is called, corruptly by the Angles, Luel."—(*Venit ad Lugubaliā civitatem, quæ a populis Anglorum corrupte Luel vocatur.*) Now, how did Bede know the Roman name of the town? He was no antiquary in our modern sense of the word, nor had he any comparative tables of ancient and modern names. It appears to me that it leads us to the evident conclusion that the citizens of Carlisle in the seventh century were the descendants of the ancient inhabitants, and that they only knew their town by its ancient Roman name (I think there are reasons for believing that *Luguballium* had assumed the form *Lugubalia* in the late Roman period). Bede gives us clearly to understand that it was corrupted into *Luel*, not by the Celtic inhabitants of Cumbria, but by his own countrymen the Angles. I need hardly say that this, with the prefix of *caer*, which may easily be accounted for, gave origin to its modern name.

As I have just said, I am writing hurriedly at this moment, and have not the books of reference at hand; but I am not aware what decided authority we have for saying that the inhabitants of Cumberland were Cymry in the seventh century. With regard to the derivation of the name of the county, it is at least a questionable one; and no trust can be put in the accounts of Cumbrian history, given in the Scottish Chronicles. These seem to have been invented at a later date, to establish a pretended claim of the Scots to the possession of Cumberland, and I think that where there have been means of testing them, they have proved untrue. I will only add, that I set great value on Mr. Basil Jones' dissertation on the *Vestiges of the Gael in Gwynedd*; but I look upon it that the traditions he has there collected belong to a wider chain of events than he had contemplated when he wrote it. It seems to me exactly what we might expect at the close of the Roman power, when its centralization was destroyed, that the Gaelic adventurers from Ireland and the isles would establish themselves soon in North Wales, and on the old Brigantian coasts; and if, as I have ventured to suggest, the Welsh or Cymric race were established here by a contemporaneous foreign invasion, we can easily understand their meeting, and the stronger or braver race getting the better of the other, just as the Mercians and the West Saxons met and fought in England.—I remain, &c.,

THOMAS WRIGHT.

SITUATION OF CINGESTON IN DYDDENHAM, AND THE DYKE THEREIN.

To the Editor of the Archæologia Cambrensis.

SIR,—In the last Number of the *Archæologia Cambrensis*, p. 314, "An Antiquary" refers to Kemble's *Diplomata*, and to his *Saxons in England*, and inquires where is Kingston, mentioned in the latter

work, i. p. 320, and the ditch (*ibidem*), and notes, interrogatively, the probability of Kingston being in Monmouthshire.

If the inquirer will turn to Kemble's translation from the *Diplomata*, which he cites as above, he will see that Kingston is named as a subdivision of Dyddanham; and in the last page and sentence of the *Saxons in England*, ii., he will find that place stated, correctly, to be Tidenham, in Gloucestershire. The ditch, more properly dyke, is the terminating portion of the dyke ascribed to Offa.

This answers the inquiry; but, in further explanation, I will state that a reference to your own excellent article on Offa's Dyke, ii. Third Series, p. 16, will give an ample account of this portion of the dyke, cited from an article which I contributed to the *Archæologia*, xxix. Another reference to pp. 19, 20, of the cited volume of *Archæologia Cambrensis*, (being my own addition to your valuable memoir, and drawn with the precise object of identifying the component parts of Dyddenham of the *Diplomata*,) will demonstrate "Cingeston," and the adjacent "Utenham," or land outside of the Ham, to be necessarily the Sedbury and Beachley, which terminate that southern point of the Gloucestershire forest-peninsula, from which I at present write; for there are no other places in the kingdom similarly bounded by the the Severn and Wye with their fisheries. One specified boundary (*Diplomata*, iii. 444) is the Wyemouth itself.

There can be no doubt that the earlier name of *Kingston* regarded the possession of Dyddanham (of which it was part) by King Edwy, and probably by his predecessors. The later and present name occurs as Suddeburys, in the inquisition after the death of Roger, Earl of Norfolk, 35 Elizabeth, and almost certainly regarded some of the various adjacent earthworks, of which the dyke and the Burh-heges (Kemble's *Burgh-Enclosures*) occur among the notices of customs, &c., in the document cited by your correspondent.

A short time before the death of Mr. Kemble, I was in communication with him respecting some inadvertencies on this subject, which occur in his *Diplomata*. For instance, in vol. vi. p. 281, Dyddenham is stated to be in *Somersetshire*, and the peculiar customs of Dyddenham (which he translates at length in his later work) are attached, in vol. iii. p. 450, to the boundaries of Ælfestune, without any remark that they are, really, the continuation of an article relating to the boundaries of Dyddenham, forming No. CCLII. p. 444, and agreeing with the *present* extent of Tidenham from Wyemouth to Twyford, now Wyvers Pound.

If your correspondent, or any other, should wish to follow the successive notices in the *Diplomata*, relating to a place on which Kemble bestows so much attention, the following references will guide him to the complete series of documents, extending from King Edwy's grant to the resumption by the crown after Archbishop Stigand's forfeiture:—

I.—Grant by Eadwig, King of the Angles, to Wulfgar, presiding over St. Peter's Monastery at Bath. Anno 956.—*Diplomata A. S.* ii. p. 327.

II.—Boundaries of Dyddenham.—*Ibid.* iii. p. 444.

III.—Customs of the same, and accounts of the several hamlets.—*Ibid.* p. 450.

IV.—Demise of the same by Ælfwig, Abbot of Bath, to Archbishop Stigand. 1060–66.—*Ibid.* iv. p. 171.

V.—*Domesday*, i. p. 164, (Gloweeseire, Terra Regis,) Survey of Tedeneham, previously belonging to Bath Abbey, mentioning Stigand's interest therein, when the king took possession.

I have made this reply to the inquiry at greater length, in consequence of the interest which Kemble's notice of the local customs has given to the subject, and also with reference to the locality extending over so large a portion of the part of the former marches which was annexed to Gloucestershire, and for which I had lately the honour of serving the Society as their Local Secretary.—I remain, &c.,

Sedbury Park, Chepstow.

GEO. ORMEROD.

11th July, 1857.

RADENOURE.

(*Arch. Camb.* iii. Third Series, p. 315.)

To the Editor of the Archæologia Cambrensis.

SIR,—There is an oversight in the citation from *Domesday* on this subject, which may mislead some of your readers.

After the cited words, "Boehelav Hd," that Survey notices Norwordine, Sundreland, and Bagelei, all of which are known places in Cheshire, and the part of the extract which relates to them is omitted in the extract sent by your correspondent.

It then places "Extan Hd" in the inner margin, where "&c." occurs in the quotation, and to *this last hundred* the passage relating to Gretford, Chespevie, and Radenoure refers, which passage commences with the cited words, "Hugo et Osbernus," &c.

Gretford seems to be the present Gresford, near Wrexham, and Extan was a hundred of Saxon and Norman Cheshire, of which the component parts have been annexed to Wales.—I remain, &c.,

LANCASTRIENSIS.

RICHARD II. IN WALES.

To the Editor of the Archæologia Cambrensis.

SIR,—In the *Archæologia*, xx. p. 371, published by the Society of Antiquaries, is printed, from the *Harleian MSS.* No. 1319, a French Metrical History of the Deposition of Richard II. The Rev. John Webb, of Tretire, who contributes the paper, supposes the name of the author to have been Creton. He was evidently a man of much taste and feeling, as a perusal of the History will prove. Much of this History is occupied by an account of Richard's landing in Wales from Ireland, and subsequent progress through the country as far as Conway, and thence to Flint, where Bolingbroke committed his treason in person. It is a sad episode of English history, that should

be read in the words of a contemporary and an eye-witness, such as the author was; and it is peculiarly interesting to Cambrian antiquaries from the mention made in it of various Welsh localities. I must refer members of our Association to the original, though I think the whole well worthy of being reprinted by us; but I cannot refrain from adverting to two or three points connected with it.

You will remember the Query which was inserted in a late Number of this Journal concerning Barkloughly Castle, and to which no answer has been given. The occasion of that Query was as follows:—Shakspeare in his *Richard II.* makes the monarch, on his landing from Ireland, perceive a castle, and ask of an attendant its name. The attendant replies, “Barkloughly.”

Act III. Scene 2.—The Coast of Wales—A Castle in view.

K. Rich.—Barkloughly Castle call you this at hand?

Aumerle.—Yea, my Lord: How brooks your Grace the air
After late tossing on the breaking seas?

When Mr. C. Kean was recently on the point of bringing out *Richard II.* at his theatre on a scale of unusual magnificence and correctness, he applied, through our mutual friend Mr. H. Shaw, to a member of our body, for information as to Barkloughly Castle, in order that, if such a castle really existed, it might be represented in the appropriate scene in the play. No such name was known to exist in Wales; and it was also understood that Richard II. landed in Milford Haven, where no castle has ever existed answering to this appellation. Mr. H. H. Knight, on being consulted, gave, as the only plausible conjecture he could make, that it might be a mistake of Shakspeare's for Aberconway, or Berconway,—(like Barmouth for Abermaw,)—the great dramatist doing nothing more than adopt some imperfect information he might have obtained from a Welsh friend,—like his “Fluellen” for “Llewelyn,” &c.,—not attending closely enough to the geography of that part of King Richard's story. This very poem was also referred to, as the best authority on the subject; but it made no mention of any castle lodging the king on his landing. Ultimately, Mr. Kean ordered Pembroke Castle to be painted, and it now forms one of the best scenes on his admirable stage.

The poet says little or nothing about the country between Milford and Conway, which is extraordinary, and might almost throw doubt on his narrative, or might lead to the supposition that he did not mean Milford, but some other haven (if there were any) or port nearer to Conway. I can hardly conceive the poet riding all through Pembrokeshire, Cardiganshire, Merioneth, and Caernarvon, without describing some of the localities and adventures of a journey of several days. He says:—

P. 323.—“tant chevaucha le roy, sans faire noise,
qua Cornuay, ou il a mainte ardoise
sur les maisons, arriva . . .”

The reader will observe the fact of the houses being slated, here recorded.

The poet then takes the king to Beaumaris, and afterwards to Caernarvon, and returns with him to Conway.

P. 338.—“A beaumarey sen alerent tout droit,
 Qui a dix mille de Cornuay estoit.
 Cest un chastel que prendre on ne pourroit
 Pas en deux ans,
 Maiz quilz eussent vitaille pour ce temps,
 Et quil y eust auẽns bons deffendans.
 Lun des costez si est assis aux champs,
 Laut en la mer.
 Saint edouart le fist faire et fonder.
 Ainsi loy a engloiz recorder.
 Le roy cy fut, qui ny volt demourer
 Pas longuement:
 Ainsi luy sembla que plus seureĩnt
 A karnarvan seroit luy et sa gent.
 Ville et chastel y a tres bel et gent
 Et forte place.

A lun des lez foison bois pour la chae, e,
 Et dauĩ part la haulte mer y passe.”
 P. 340.—“Encores ya trop pis; car il navoit
 En ses chasteaux la ou retrait sestoit
 Garnison nulle, ne couche ne savoit
 Fors quen la paille.
 Quatre ou fix¹ nuis y coucha il sans faille;
 Car vrayement qui vaulsist une maille²
 Ne eust on pas la trouve de vitaille,
 Ne dautre chose.
 Le grant meschief ĩtes dire je nose
 Que le roy ot, qui ne fut pas grant pose
 A karnarvan; car petit y repose,
 Considere
 Le mal quil ot et le grant pourete.”

These lines are curious as describing so accurately the position of Beaumaris Castle, “one side to the fields, the other on the sea;” and as he reckons it only ten miles from Conway, this proves that they must have ridden over the Lavan Sands, which was then indeed the usual route. It will be observed that he mentions much wood, good for hunting, as coming close to Caernarvon Castle, meaning, thereby, no doubt wood, where now the Coed Helen plantations (of comparatively later date) stand. The unprovisioned and almost ungar-risoned condition of these castles is worth remarking.

P. 345.—“Et le bon duc de soudray fist il mettre
 Et enfermer ens ou chastel de cestra;
 Ou il ya mainte belle fenestre
 Et maint hault mur:

¹ Six.

² Farthing.

Il me souvint du chastel de Namur,
Quant je le vi ; tant est il hault et dur."

This likening of the castle of Chester to that of Namur, will amuse any one who has been able to compare their actual condition and appearance.

The surrender at Flint is fully described, and then the march to Chester.

P. 371.—Flint Castle.—"Car entre la ville de Cestre et le chastel na que dix mille petites, qui valent cinq lieues francoyses ou environ: et ny a haie ne buisson nul entre deux, fors la greve de la mer seulement, et les hautes roches et montaignes daul costé; . . ."

It appears from this that the English mile was longer then than it is now; and also that the country between Flint and Chester was entirely uninclosed. In fact it was the great marsh of Saltney. We can very well conceive Bolingbroke's train riding by the side of the Dee, through that level district; but the "high rocks and mountains" must be intended only for some rugged ground just outside Flint.

The rest of the poem is interesting to the English rather than the Cambrian antiquary, and I omit quoting from it; but there is an illuminated representation in the early part of the history—it is full of illuminations by-the-bye—which throws some light on the question of the royal badge of the ostrich feathers, discussed in the *Archæologia Cambrensis* a short time since. The king, while in Ireland, is represented amidst a group of knights, and one of them bears the royal pennon, which is *semée* of ostrich feathers, borne by the king it will be observed, who was grandson of Philippa of Hainault, from whom the Black Prince, his father, derived the bearing. The housings of the king's horse are also charged with the same bearing, which was a family and a royal one in no way connected with Wales.

I remain, &c.,

AN ANTIQUARY.

July 20, 1857.

WALWYN'S CASTLE, PEMBROKESHIRE.

To the Editor of the Archæologia Cambrensis.

SIR,—Having in my possession the Records of the Walwyn family, who deduce their origin from "Ap David, Lord of Walwyn's Castle, Pembrokeshire," it would be interesting to myself, as well as other lovers of antiquarian history, to know something more of this spot.

Camden derives the family from a British source; and William of Malmesbury and others pretend to trace its origin to Gawin, sister's son to King Arthur.

Fenton, in his *History or Tour in Pembrokeshire*, pretends that Walwyn's Castle was a lord-marchership, and entitled the owner to sit in Parliament, being usually mentioned in union with Laucharn and Talacharn, of which the famous Guy de Bryan was lord.

As the name of Walwyn, however, is not uncommon in Belgium, although now confined, strictly speaking, to one single family in England, I am inclined to think it was of Flemish origin.

Leland, in his *Itinerary*, merely mentions the existence of the castle, and that he saw some giant-like bones which were dug up there.

The family of Walwyn had afterwards extensive lands assigned to them at the Hay, in Breconshire, by Richard II., which still bear the name of "Walwyn's Rents."

Perhaps, Sir, some of your readers may be able to throw some light upon the history of this castle, now only a mound, and account for the tradition of some one of gigantic stature of the name of Walwyn having been buried there.

The family has usually borne supporters which favours the idea of Walwyn's Castle having been a lordship-marcher's possession, unless they refer to Sir W. Walwyn, who was one of the knights-banneret, associated with Bernard de Newmarch in the conquest of Breconshire.

I apprehend that the date of the castle goes back as far as the eleventh century, but by whom it was built does not appear, except we receive the name of the castle as that of the original founder, like Carew Castle, and others. The name of the family certainly is not Norman; but if not British, as Camden asserts, does it give a clue to any early invasion of these isles, or this part at least of Wales?

I remain, &c.,

Tenby, August 12.

R. H. WALWYN.

OFFA'S DYKE.

To the Editor of the Archæologia Cambrensis.

SIR,—It would be strange indeed if the stirring remarks of Professor Earle, on the destruction of a portion of Offa's Dyke, as detailed by him in your Number for April, produced no effect. A zealous antiquary, like the learned professor, might justly censure the apparent apathy of the Knightonians, to whose care the dyke in this, the best portion of it, naturally falls; but there is really no want of interest on the subject, as was proved by the readiness with which the principal inhabitants of the town and neighbourhood assembled to hear even such a lecture as I could put together on the matter. As Local Secretary to the Association, it was my duty to call attention to Professor Earle's remarks on what had been suffered to take place, and the resolution which I inclose, and which was unanimously adopted by the meeting, (at the close of the lecture,) presided over by a highly influential gentleman, Richard Green, Esq., and signed by him as chairman, proves that a lively interest exists for the preservation of the dyke in future. The small part demolished (two miles from Knighton) ran through a portion of a manor belonging to the crown, and was sold under an Act of Parliament. Such a circumstance is not likely to recur, otherwise, I have no doubt, steps would be taken by the town of Knighton to prevent such another catastrophe as that lamented by every antiquary.

As regards the purposes for which the dyke was originally formed, I was led, by a consideration of its structure, to adopt the views of my friend Mr. Wright, and to conclude that it was not of a military

character, and as such would be utterly useless ; but that as a boundary mark, and to prevent "raids," it would be efficient. Certainly, thanks are due to Professor Earle for his very excellent paper.

I remain, &c., A. WALL DAVIS,
Knighton, July 31, 1857. *Secretary for Radnorshire.*

RESOLVED,—“That we, the inhabitants of Knighton and its neighbourhood, assembled in meeting, take an interest in the preservation of Offa’s Dyke as a monument of remote antiquity, and regret to find that any portion of it in our neighbourhood has been destroyed. We wish, at the same time, to express our thanks to those landlords who have taken pains for its protection, and trust that other land-owners will follow their good example.

“RICHARD GREEN, *Chairman.*”

[We are delighted at witnessing this good spirit among the inhabitants of Knighton ; it is what we fully expected of them, as soon as the circumstances of the case should be fairly stated. As a set-off to the satisfaction of our readers, we are sorry to be compelled to reprint the following letter from a recent number of the *Chester Courant* :—

“OFFA’S DYKE.

“*To the Editor of the Chester Courant.*

“DEAR MR. EDITOR,—Knowing your anxiety to preserve all the antiquities in the kingdom in as complete a state as possible, will you kindly use your influence in protecting the remains of ‘Offa’s Dyke’ at Aber Clawdd, near Wrexham, on the estate of T. Fitzhugh, Esq., Plas Power. They are now, I am told, carting away the rampart to blend with lime for the land ; so I was informed on the spot a few days ago. Do, Sir, try to stop this ‘reckless work,’ and oblige,

“Yours ever truly,

“AN ANTIQUARIAN.”]

ST. PETER’S AND ST. THEODORE’S, CAERMARTHEN.

To the Editor of the Archæologia Cambrensis.

SIR,—In the *History of the Foundation of Battle Abbey*, in Sussex, (first printed in 1845 from the original MS. in the Cottonian Collection in the British Museum,) occur two notices respecting St. Peter’s Church at Caermarthen.

At p. 56 we read that Henry I., out of his great regard for the foundation of his father, gave to Battle Abbey the church of St. Peter’s, in Caermarthen, with another church (antiquissimis temporibus ibidem fundatam) dedicated to St. Theodore the Martyr. To this gift was added, at the same time, the land not far distant, known by the name of Pentewi (*sic*), because, as the chronicler informs us, it seemed likely to be of use, as it was distinguished for the excellence of its crops.

P. 62.—A few years afterwards, Bernard, elected Bishop of St. David’s in 1115, being smitten with the pleasantness of the locality, by continual pressing of his suit, persuaded the king to exchange, for

the church of St. Peter's, the abbey at Llangenherste, being a portion of the royal manor of Mienes, which exchange was effected during the time that Warner was Abbot of Battle.

The name of Llangenherste Abbey is not found in Tanner's *Notitia*.

Two or three suggestions will present themselves to the reader, as to whether the fact, of the bishops of the diocese having a palace near Caermarthen, is in any way connected with this exchange of Bishop Bernard, who was so induced, by the pleasantness of the situation, as to persuade Henry I., and not without difficulty, according to the account, to procure for him the grant of St. Peter's. It is not stated whether the church of St. Theodore, or the land of Pentewi, was at the same time exchanged for Llangenherste Abbey, but it is not improbable that they were. As to the church of St. Theodore, in Caermarthen, are any traces of such a foundation mentioned in any local history? One fact is certain, that this church, even in the early part of the twelfth century, is distinguished from that of St. Peter's, as having existed *antiquissimis temporibus*. Is the situation of Pentewi known? Or are there any vestiges of the name still in existence, and, if so, does it form a portion of the episcopal land?

I remain, &c.,

E. L. B.

ORIGIN OF THE WELSH LEEK.

To the Editor of the Archæologia Cambrensis.

SIR,—In answer to Query 56, in your last Number, as to the real origin of the Welsh leek, I beg to send you a copy of an early black letter broadside, entitled, "The Praise of St. David's Day, shewing the reasons why the Welchmen honour the Leeke on that Day." I also send an extract from the *Cambro-Briton*, ii. p. 182. Should you think them of sufficient interest to appear in the pages of the *Archæologia Cambrensis*, they are at your service.

I remain, &c.,

J. JOSEPH.

Brecon, 3rd July, 1857.

THE PRAISE OF ST. DAVID'S DAY.

Who list to reade the deeds
by valiant Welch-men done,
Shall find them worthy men of Armes,
as breathes beneath the sunne:
They are of valiant hearts,
of nature kind and meeke,
An honour on St. David's day
it is to wear a Leeke.
The Welch most ancient is
of this our famous land,
Who were the first that conquered it,
by force and warlike hand.
From Troy stout Brute did come,
this kingdome for to seeke;
Which was possessed by savage men,
then honoured be the Leeke.

He having won the same,
and put them to the sword:
Of Brute did Britaine first take name,
as Chronicles record.
The Welch true Brittaines are,
whose swords in blood did reeke,
Of Pagan men being heathenish,
then honoured be the Leeke.
And now if you would know,
why they the Leeke do weare,
In honor of St. David's day,
it plainly shall appeare.
Upon St. David's day,
and first of March that weeke,
The Welch-men with their foes did joyne,
then honoured be the Leeke.

And being in the field,
 their valour they did try ; [slaine
 Where thousands on both sides being
 within their bloods did lye.
 And they not knowing how
 their friends from foes to seeke,
 Into a Garden they did go,
 where each one pull'd a Leeke.
 And wore it in his hat,
 their countrymen to know,
 And then most valiantly they did,
 O'ercome their warlike foe.

Then were noe colours knowne,
 or any feathers eeke ;
 The feathers first originall,
 it was the Welch-man Leeke.
 And ever since that time,
 the Leeke they use to weare
 In honour of St. David's day,
 They doe that Trophy beare.
 A Reverend Bishop was
 Saint David mild and meeke,
 And 'tis an honour that same day,
 for them to wear a Leeke.

THE SECOND PART.

For Englishmen Saint George,
 Saint Andrew for the Scot,
 Saint Patericke for Ireland,
 Saint David Welchmens Lot :
 In honour of which Saint,
 those Countrey men doe seeke,
 For to remember the same day,
 in wearing of a Leek.
 Each Countrey hath his Saint,
 why should not Welch-men then
 Give honour to her Countrey due,
 as well as other men,
 A reason for the same,
 are many men to seeke,
 Then know it is an honour brave,
 that day to wear a Leeke.
 What Royall Princes have,
 in fruitfull Wales been borne,
 Yea for to wear a Leeke that day,
 they took it for no scorne.
 The seventh Henery,
 was borne on mountaine Peke,
 Which on that day did use to weare,
 in solemn sort the Leeke.
 From him Elizabeth,
 did lineally descend,
 Who did the Gospell true maintaine,
 untill her life did end,

And she upon that day,
 with divers Courtiers meeke,
 In token of that Victory,
 did wear the honoured Leeke.
 And Royall Kings likewise,
 from Hereryes loynes did spring,
 With many noble Princes else,
 besides our Royall King,
 And Princes more of Wales,
 that day were ne'er to seeke,
 For on that day for David's sako,
 they alwaies wore a Leeke.
 When Princes of the Blood,
 did celebrate the same,
 Whom forraigne nation so admird,
 and prais'd with lasting fame,
 Who had such Lyons hearts,
 yet like to Lambs were meeke,
 They did in honour of that day,
 Still weare the Royall Leeke.
 I call it Royall Leeke,
 cause Princes it doth weare,
 Let no true hearted Welch-men then,
 disdaine the same to beare :
 But let them now as they,
 true honour alwaies seeke,
 And still remember David's day :
 in wearing of a Leeke.

THE LEEK.

“The true origin of the custom, still retained by the Welsh, of wearing leeks in their hats on St. David's Day, is involved in much obscurity. However, in the absence of all certain knowledge respecting it, conjecture has not been idle. According to one account, the practice originated in a great victory obtained by the Britons over the Saxons, on which occasion the former were distinguished by the leek, as the order of St. David, and to which the following English lines appear to allude:—

‘I like the leeke above all herbs and flowers ;
 When first we wore the same the field was ours ;
 The leek is white and green, whereby is meant,
 That Britons are both stout and eminent ;

Next to the lion and the unicorn,
The leek's the fairest emblem that is worn.'

Another version of this tradition refers the custom to a victory gained by Cadwallawn, near a field of leeks, which have, in consequence, ever since been worn by the Welsh to commemorate that event. The more plausible supposition, however, of Mr. Owen Pughe is, that the custom originated in the Cymmortha, still observed in Wales, in which the farmers assist each other in ploughing their land, and on which occasion every one formerly contributed his leek to the common repast."—See *Cambro-Briton*, ii. p. 182.

Archæological Notes and Queries.

Query 57.—In the hundred of Castlemartin, Pembrokeshire, occurs a spot called "Pennywell," and near it "Pennywell Hill." Can any of our members in that district explain the origin of these terms? Merriion Court also exists, hard by. Why was it so called?

H. L. J.

Q. 58.—ORIELTON FAMILY.—In the parish register of St. Twin-nel's, Pembrokeshire, occur the following entries:—

1729

Mr^{rs} Dorothy Rice buried Feb. 26th
Duke de Orrilton
Thomas Lewis de Dally's Hill
Mr Moody's Son & daughter.

1730

Duke Marmarell de Orielson
Sepult: fuit 20^o die Februarii

Can any information be given as to the meaning of the word *Duke* in this place? Where was Dally's Hill?

H. L. J.

Q. 59.—Is there any instance of a holy well occurring under or within a church in Wales? I do not advert to the cases of Holywell and Ffynnon Vair, near St. Asaph, but under or within any other parish churches or chapels?

AN ANTIQUARY.

Q. 60.—Can any correspondent state whether he knows of any traditionary ceremonies—*religious* ceremonies—being still observed at any holy wells in Wales? It is supposed that a considerable compilation of such traditionary ceremonies might be made.

AN ANTIQUARY.

Answer to Query 53.—The term *arthel*, or, as it should more properly be written, *arddelu*, in the Welsh courts, was a stay of the law by reason of a challenge to the plaintiff's claim, upon the ground that it was not legal, and therefore ought not to be answered. It appears to have been in the nature of a technical plea in a suit, by

which the defence upon the merits was delayed, or, as the statute 26 Henry VIII. c. 6, by which it was abolished, states, "by reason whereof the court may be letted, disturbed, or discontinued for that time." J. D.

Miscellaneous Notices.

LLANDAFF CATHEDRAL.—We understand that the new subscriptions for the restoration of this cathedral now amount to upwards of £6,000. The trustees of the Marquis of Bute's estates have contributed £1000 out of this sum. We have not yet heard, however, of any further sum having been received from a very high quarter, whence it would have been both politic and graceful for it to have proceeded. We believe that the contracts for some of the new work have been taken. The new Dean of this Chapter, with whom much of the credit of starting this additional subscription rests, is highly to be congratulated on commencing his office with such a noble piece of work prepared to his hand.

ST. MARY'S CHURCH, BRECON.—The repairs of this church are going on satisfactorily, and it will shortly be opened again for public worship. All the old houses that touched the edifice have been removed, so that the building is now visible all round. Within, the pews have all been taken away, and open seats put in their stead. The piers, and the mullions of the windows have been repaired, and the interior generally has been put into thoroughly good condition. Under one of the earliest piers of the central aisle was found a large coffin-lid, with a rude cross. This has been imbedded vertically in the east wall of the south porch; and a rubbing of the cross was exhibited by W. Banks, Esq., F.R.S., at the Monmouth meeting.

ROMAN COIN AT ABERYSTWYTH.—A Roman coin of Constantine, third brass, has been recently dug up within the precincts of Aberystwyth Castle. The coin itself is of no great interest; but the circumstance of its being found in that locality is of value with regard to the antiquarian history of Cardiganshire.

BASQUE LITERATURE AND LANGUAGE.—A valuable and most interesting work on the Basques, their language, literature, manners and customs, has just appeared from the pen of M. Fr. Miehél, of Bordeaux. We purpose reviewing this book at some future period, the subject of it being more closely connected with Celtic archæology than is commonly supposed. The first edition is already exhausted, and a second one is in preparation.

HISTORY OF THE GAULS, by M. Amédée Thierry.—A translation of this highly important and scientific work is now preparing for publication by Mr. H. Longueville Jones. It is in two vols. 8vo., and is from the last edition just published in Paris. The learned author has kindly consented to co-operate with the translator in his labours.

Reviews.

ANSWER TO THE "ARCHÆOLOGIA CAMBRENSIS" OF APRIL, 1857.

We have received—we presume from the author (and, if so, we beg of him that he will accept our thanks)—a rather elaborate pamphlet under the above title. Mr. Beale Poste has taken this—certainly the most eligible—course of animadverting upon a Review of his recent work, *Britannia Antiqua*, which appeared in No. X. Third Series, of the *Archæologia Cambrensis*. Of course, in any periodical publication claiming to exercise the right of reviewing books, when once a review has appeared with the sanction of its Editors, no controversy upon the merits of that Review can appear in the pages of the same work; otherwise an endless course of reply, rejoinder and discussion would be entered upon, to the annoyance of the readers. It is for this reason, we suppose, that Mr. Beale Poste has taken the very legitimate step of publishing his counter-remarks in the form of a separate pamphlet, which he appears to have addressed to many of the members of our Association. Being, however, in a *separate* form, it lies open to any criticisms which the editorial department of our Association may feel inclined to make upon it; and, as it has appeared in the hands of some of our members, we offer the following brief remarks.

The pamphlet is able, like all Mr. Beale Poste's books—as able, indeed, as that particular work to which it refers; nevertheless, it seems to us that its author labours under several misconceptions. First of all, he seems to think that the Review in question was unfavourable; whereas, after repeated perusal, we ourselves cannot but consider it complimentary. Next, he complains of its being satirical; whereas we really never read (we hope our anonymous friend will excuse this editorial censure) a duller review in our lives! The Review is as dull as—but it is of no use to make the reviewer angry as well as the author. Thirdly, Mr. Beale Poste allows his readers to infer that he is acquainted with the writer of the Review—that he knows who he is, &c. Now this is a breach of literary courtesy; for, when an article, *not signed*, appears in any periodical, it is an understood thing that it is to be considered anonymous, and *valued accordingly*, viz., at so much per cent. under its market price, had it been publicly acknowledged by its writer. Certainly no member of our Publishing Committee has communicated the name of the reviewer to the author;—of course we should never think of doing such a thing without the writer's permission. Unless, therefore, the writer himself has confessed his authorship to Mr. Beale Poste, we are afraid that his assumption in that respect—argued upon, by the way, as a *fact*, according to a good old practice, more honoured in the breach than in the observance—must take its flight into the land of other critical myths. Mr.

Beale Poste also appears to us to suppose that the reviewer has been instigated by some member of the Archæological Institute, known for his opposition to the British Archæological Association in the days—now happily forgotten—of their unfortunate quarrel. We, as Editors, who of course do know the real author of the Review, have been somewhat amused at this gratuitous supposition. However, it is not worth doing more than advert to these misconceptions of our excellent “*confrère*” and “*collaborateur*.” We are sorry that he does not share in our impression of the notice being favourable; but we hope he will join with ourselves in thinking that it will not in the least degree prejudice the success of his work among our Celtic readers.

THE EASTERN ORIGIN OF THE CELTIC NATIONS. By J. C. PRICHARD, M.D., F.R.S. New Edition, with notes, &c., by R. G. LATHAM, M.D., F.R.S. 1 vol. 8vo. London: B. Quaritch. 1857.

The publisher of this new edition of Prichard’s valuable work, which was becoming rather scarce, has done good service to the antiquarian literature of this country, and especially to the Celtic portion of it. We do not profess to review a book so well known to the majority of our readers; we bring it before their notice on account of the notes appended by Dr. Latham, which, from their nature and extent, confer on it the character of a new and independent publication. The observations, indeed, of this eminent philologist, opposing as they do on several points the conclusions arrived at by Prichard, might very well have constituted a distinct work, which would have stood on its own merits, and been referred to by Celtic scholars with greater convenience. However, we are glad to have them in any form; and we have perused them with great satisfaction, although we do not in all respects adopt the same views as Dr. Latham. Supposing, then, that Prichard’s opinions are sufficiently well known, we pass them by, and give only some specimens of Latham’s annotations.

Dr. Latham explains the manner in which he undertook the editing of this work, thus:—

“When the publisher of the present edition, after stating the extent to which Dr. Prichard’s *Eastern Origin of the Celtic Nations* was a work which still kept up the interest and importance which it had at the time of its publication, added the request that I would undertake the editorship of a reprint, the first question I asked was why he had preferred an investigator in general ethnology and philology to a special Keltic scholar, either Welsh or Irish; remarking, at the same time, that they were many to be found who were, doubtless, both able and willing to undertake the required editorship? Even if these were wanting, Sanskrit scholars, familiar with comparative philology, would be fitter editors than myself; these being, at least, as abundant as the others; and the Sanskrit language being, in the book itself, of equal prominence and importance with the Keltic.

“His answer was that this had been already considered; but that the decidedly ethnological character of the work had convinced him that a minute criticism of its details was less wanted than a broad view of its principles, and leading statements; and that an investigator, who was neither Kelt nor Sanskrit, but general, was more likely to do justice to the work than a special scholar.

"I thought then, as I think now, that this view was sound, and undertook the responsibility of editing one of the most important contributions ever made to philological ethnography. A great deal of the Supplementary Chapter (pp. 65-159) was already written, the criticism of the so-called Keltic migrations having long been a matter upon which I had employed myself; indeed, the publication of all the notices of ancient writers upon the ancient Kelts, with a body of ethnological notes, after the manner of my edition of the *Germania* of Tacitus, had, for some years been contemplated by me.

"Again, the volume of Prichard is not merely an exposition of the reasons which induced the Author to make the Keltic tongues Indo-European, but a general explanation of the meaning of that term, founded upon a remarkably clear exposition of the nature and relations of the languages which constitute the group. It is more than this. It is an excellent introduction to ethnology in general; inferior to no work on the same subject except Dr. Prichard's own larger ones. Over these even it has the advantage of brevity and conciseness.

"But that heavy objections (in the mind, at least, of the editor) lie against the ordinary doctrine suggested by the term Indo-European, may be seen in almost every page of the annotations. They lie, however, less against the work under notice than against current opinion in general. It is possible that this may be correct; and, if so, my own views are exceptionable. I do not say that they are not so. I only say that, if the current views concerning what is called the Eastern origin of the so-called Indo-Europeans are correct, they are so by accident; for they rest upon an amount of assumption far greater than what the nature of the question either requires or allows."

Dr. Prichard observes (p. 41, New Edition):—

"Adelung and Murray have regarded the Celtic as a branch of the Indo-European stock and Adelung, who has been followed in this particular by many foreign writers, has committed the error of supposing the Welsh tongue to be a descendant from the language of the Belgæ, and not from that of the Celtæ, who inhabited the central parts of Gaul, and, as it is generally supposed, of Britain."

Upon this, Dr. Latham's comment is as follows:—

"This must not be interpreted to mean that either of the writers just named make either the Keltic or anything else Indo-European *eo nomine*.

"Neither the term Indo-Germanic nor Indo-European is used by Adelung. So far as the Keltic is subordinated to any higher denomination it is *European*—but *European* in the Mithridates is merely a geographical term, meaning *spoken in Europe*. The Bask is in the same category. In the order of arrangement it precedes the Keltic; the German following it.

"The sections on the Keltic are far from the soundest parts of the Mithridates; the most exceptional portions of them being the parts that relate to the British branch.

"In the first volume, published in 1809, no account is given of the Manx. In the supplementary volume of 1819, this omission is rectified.

"The word Kelt, itself, is taken by Adelung as it is found in the Latin and Greek writers; Gaul being their original Keltic seat; Italy, Pannonia, and Asia Minor, as well as the British Isles, being parts to which its occupants spread themselves. In Gaul, however, their area is limited. The Aquitanians confine them on the south; the Ligurians on the south-east. All this is as the classical writers make it.

"The Belgæ the author makes Kelto-Germans; and connects them with the Cimbri, the doctrine running thus:—

"That part of northern Gaul which Cæsar gave to the Belgæ, though originally Keltic, came to be invaded by certain tribes from Germany. These styled themselves *Kimri*, or, as the Romans wrote the word, *Cimbri*. They settled themselves in Gaul as an aristocracy amongst a population whom they reduced, with whom they intermarried, and into whose language they infused so considerable a tincture of their own, as to make the result a mixed or hybrid form of speech. This was the Belgic; for Belgæ was the name by which the Gauls designated the Cimbri.

"Some time—perhaps not very long—before the time of Cæsar, these Belgic

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Cimbri, German in some points, Kelt in others, invaded Britain, until then an Erse or Gaelic country, and occupied certain portions thereof, until (themselves invaded by the Romans), they retired to Wales, and thence to Brittany.

"If so, the *whole* of the British Isles was originally Gaelic. If so, the language of Southern and Central Gaul was, more or less, Gaelic also. If so, the so-called British branch of the Keltic stock has no existence as a separate substantive form of speech, being merely a mixture. If so, the Belgic, Kimbri, Cambrian, or whatever else it may be in the way of name, is, in reality, Kelto-German rather than pure Kelt."

Our readers will perceive, from the above extract, that there is so much important matter introduced by the commentator, as to render necessary a perusal of all his notes, and a careful comparison of them, with the original observations of the author. We recommend them strongly to go through Prichard's work itself over again, for it will bear concentrated study well, and then go through the notes—we might almost call them the additions, or the replies. As a specimen of the minute care with which Dr. Latham works out his points, we append his observations upon the name of the Cimbri. He quotes, first of all, the passages from ancient authors bearing upon the subject—Sallust, Cicero, Cæsar, Diodorus Siculus, Strabo, Velleius Paterculus, the *Marmor Ancyranum*, Tacitus, Ptolemy, and Plutarch—and then proceeds to say:—

"Such is the literary history of the name; a name implying an amount of ignorance on the part of our authorities which many will be unwilling to admit, and which some may say that no discreet critic should presume to impute.

"Let us see how far this is the case. The ordinary doctrine is that the Cimbro-Teutonic wars were spread over a period of nearly twelve years: B.C. 113, Papirius Carbo is defeated near Noreia in Norieum; and B.C. 101, the final slaughter of the Cimbri is effected by Marius and Catulus at Verecellæ. Between these two points the field of operations changes from Noricum to Helvetia, Gaul, Spain, and Cis-alpine Italy.

"The authorities of the different details of this series of battles and migrations are by no means of uniform value. The great and final battle of Verecellæ is, probably, known accurately and in detail—so far as it is known at all. Catulus, the colleague of Marius, wrote the memoirs of his own consulate; and Sylla, who was also in the battle, wrote *his* commentaries (ὑπομνήματα). Let these stand as the authorities for the last great action of the Cimbri—the Cimbri as opposed to the Teutones and Ambrones, who were annihilated elsewhere, and in the previous year.

"There were, certainly, no memoirs of Catulus for the action at *Aquæ Sextiæ*; probably none of Sylla, who, we must remember was a young man.

"This throws us upon the general historians of the period—Q. C. Quadrigarius and Valerius Antias—writers who had, certainly, opportunities of knowing the details of all that was done by the Roman armies, either in or out of the presence of the enemy, as well as much of what was done by the enemy in presence of the Roman armies. In allowing them all due and reasonable accuracy on these points, it is not too much to hold that a great deal of what was effected between the several engagements, such as invasions of neutral countries, alliances, and the like, must have been most imperfectly understood.

"That the original accounts, however, are lost, is well known. We have nothing, at first-hand, of either of the authors just named. Neither have we the books of Livy which treated of the years B.C. 113–101. We have the Epitome, and we have the copyists and compilers; but we have not Livy himself.

"The nearest authorities are Strabo, representing Posidonius, and Plutarch. Of these, the former gives us nothing definite; the latter confesses his ignorance as to their origin.

"Surely this justifies a considerable amount of doubt; the more so as the question is one of great importance.

"Who the Cimbri, and who the Teutones were, are points which complicate numberless ethnological investigations. They complicate those of the Cambrian Welshman, the Cumbrians of Cumberland, the Belgæ, the populations of Jutland or the Cimbric Chersonese, the Cimmerii, the Crim Tartars, the scriptural descendants of Gomer, &c. They complicate also the history of the Teutonarii, the Saltus Teutoburgius, and the Dutch in general, by which is meant anything German, anything Gothic.

"The names alone do this—Teutones on one side, Cimbri on the other.

"The false inferences connected with the first have been noticed. The criticism concerning the second is as follows:—

"1. It is, probably, a Gallic word, though it may be German. Plutarch writes that it is German, Festus that it is Gallic, for *robber*. Granted, then, that it is Gallic (or German). What follows? Simply that certain Gauls or Germans called a certain population by a certain name,—a fact that fully proves that the Cimbri came in contact with Gauls and Germans, but nothing more. Evidence that the name is native, there is none.

"2. In the matter of its medial consonants, *Ci-mbr-i* is the same word as *A-mbr-ones*. This, however, may be accidental. Be it so. There are, nevertheless, signs of either identity or confusion between the two. Have we not seen that *Ambrones*, if not exactly meaning *robbers*, meant something very like it? Have we not also seen that the *Ambrones* came from a district that had been flooded? So did the Cimbri. Strabo tells us this. He places them, however, in the parts between the mouth of the Rhine and the mouth of the Elbe.

"3. With either of these meanings, 'Cimbri' and 'Ambrones' might be as common in either Gaul or Germany as 'robbers' or 'inundations.'

"Their alliance with the (probably) Keltic Teutones and Ambrones is *primâ facie* evidence of their being Gauls, but nothing more. A Kelto-Slavonic confederation is possible, and not improbable.

"The utter ignorance of all the writers of antiquity respecting their origin, after all Gallia, and much of Germany had been explored, points to some of the more unknown areas; and these are generally Slavonic.

"The German hypothesis, eminently untenable, rests on the wrong interpretation of the word Teutones, and the fact of the Cimbri being placed by Ptolemy, on the principle suggested above, in Jutland.

"Say, then, that whilst the ignorance of antiquity is best accounted for by making them Slavonic, their alliance with the Ambrones, Tigurini, and Teutones favours the notion of their being Kelts,—favours it, but nothing more. As Slavonians, either *from* or *through* Noricum, they may have joined the alliance.

"But is the evidence of the alliance itself unexceptionable? That the attacks were *concurrent* is certain. But is it so certain that they were conjoint?

"The details as to the two populations having proceeded from some distant point together, and then having drawn lots concerning the countries that they are respectively to attack, are improbable.

"Then come the *sequelæ* of the battle of Aquæ Sextiæ. In the first place, Marius is recalled to Rome, where he might have had a triumph if he chose. He defers it, however. He then moves to join Catulus; but waits for the army, which he sends for from Gaul, before he crosses the Po. He is now in front of the Cimbri. But they (the recital is from Plutarch) defer the 'combat, pretending that they expected the Teutones, and wondered at their delay; either being really ignorant of their fate, or choosing to appear so, for they punished those who brought them an account of it with stripes, and sent to ask Marius for lands and cities, sufficient both for themselves and for their brethren. When Marius inquired of the ambassadors "Who their brethren were?" they told him, "The Teutones." The assembly burst into laughter, and Marius tauntingly replied, "Don't trouble yourselves about your brethren, for they had land enough of our giving, and they shall have it for ever." The ambassadors, perceiving the irony, scurrilously assured him, in reply, "That the Cimbri would chastise him immediately, and the Teutones when they came up." "And they are not far off," said Marius; "it will be very unkind

in you, therefore, to go away without saluting your brethren." At the same time he ordered the kings of the Teutones to be brought out, loaded as they were with chains; for they had been taken by the Sequani, as they were endeavouring to escape across the Alps.'

"Is this credible? First, Marius is recalled; then he travels to Rome, as rapidly as we please. There he makes speeches and the like. Thence, he marches to the Po.

"*Meanwhile* (supposing the movements of the army to be simultaneous with those of Marius), but, *afterwards*, (if we maintain that he had a previous interview with Catulus,) the army moves from Aquæ Sextiæ to Vercellæ.

"Is all this done with greater rapidity than the news of a defeat could pass from the Rhine to the Po? Did Marius reach Rome first, and the quarters of Catulus afterwards, in less time than the messengers from the Teutones reached the Cimbri? Did his army move over the same ground more quickly than those messengers?

"Then, is the incredulity of the Cimbri probable? Were they members of an alliance sufficiently large to be formidable to Rome, and yet without communication with their allies? or was it part of their system to believe only what they chose? This is mere child's play. According to hypothesis, the two divisions had been acting in unison for more than ten years, having ravaged Illyria, Gaul, and Spain. Was this an organization that could give such results as the conquests with which they are credited?

"The account is Plutarch's; and it *may* have been taken from the commentaries of either Sylla or Catulus. It *may*, however, have been a mere floating anecdote.

"This, however, is irrelevant to the main question, and is brought forward more with a view of showing how little we know about the populations in question. I *think* that the Cimbri were Slavonians. That they had as little to do with Cimbric Chersonese, as the Teutones had with the Dutch, I am sure."

With this extract we are forced to take our leave of these learned notes, and to discontinue for the present our reminiscences of Prichard's excellent work; were we to go on we should have to run into commentation ourselves, for which our readers would probably not thank us.

Cambrian Archaeological Association.

ELEVENTH ANNUAL MEETING, MONMOUTH,

AUGUST 17TH TO AUGUST 23RD, 1857.

President,

CHARLES OCTAVIUS S. MORGAN, Esq., M.P.

MONDAY, AUGUST 17TH.

THE Local Committee, who had arranged the necessary preliminaries, consisted of the Rev. E. F. Arney, Vicar of Monmouth; Thomas Watkin, Esq., Mayor; the Rev. A. M. Wyatt; the Rev. J. D. Watherston; the Rev. Thomas O. Tudor; the Rev. W. H. Hill; Thomas Oakley, Esq.; Thomas Dyke, Esq.; Henry Dyke, Esq.; Henry Gostling, Esq.; John Endell Powles, Esq.; William Turton, Esq.; James P. King, Esq.; O. A. Wyatt, Esq.; George Willis, Esq., M.D.; Captain Carter, R.M.M.; George Wilson, Esq.; John L. Nicolas, Esq.; J. T. A. Williams, Esq., Town Clerk, and Charles Hough, Esq., together with the two Local Secretaries for Monmouthshire.

Owing to the richness of the surrounding country in objects worth examination, the Local Committee had made arrangements for an introductory excursion on the morning of Monday the 17th of August, although the General Meeting did not commence until the evening of the same day. Several members having already arrived, a considerable number, under the leadership of the President-Elect, Charles Octavius S. Morgan, Esq., M.P., started to examine the camp at Doward, and the castle and church of Goodrich.

The Doward camp stands on a lofty hill above the Wye, sloping gently towards the east. The rampart, formed of earth and stones, runs almost all the way round, except where the precipitous nature of the ground does not require it; where the ground is less steep the rampart is doubled. The circumference was stated to be a mile, and was no doubt intended not merely to hold an armed population, but their families and cattle. It appears to be one of the original British forts of prehistoric date, following, as it does, the natural outline of the hill, and placed as high as possible. Within the inclosure are traces of square and oblong mounds, which ought to be examined; but few if any circular guard places near the ramparts, as in other cases, are to be discovered. On the southern escarpment are some old mining galleries, which

tradition assigns to the Romans, but perhaps erroneously, as they seem to have been made after the formation of the rampart, and at a period when the inclosure was no longer used as a place of retreat. Unfortunately the rampart has been much injured by a modern drive made along a great part of its extent. The excursionists proceeded to Goodrich Castle, which was carefully examined, and from thence to the parish church, a double-bodied structure, with a square tower and spire, of the Early Perpendicular period, but not remarkable for any unusual architectural features. The font has disappeared, and been replaced by a small basin perched on the top of an unsightly pedestal. In the south aisle is an altar tomb of the Early Pointed period, with arcades, separated by shafts, running round the sides. We do not know whom it commemorates. A small silver chalice is preserved, once used by an ancestor of Dean Swift, during the time of the great rebellion. The party then returned to Monmouth.

At the General Committee Meeting, at seven o'clock, Mr. Babington in the chair, the Report was read, amended, and adopted. The Ven. Archdeacon of Cardigan, the Rev. H. Hey Knight, and J. Bruce Pryce, Esq., were made Vice-Presidents, and the vacancies in the Committee filled up. The Committee then adjourned until Thursday, at the hour of seven.

The first General Meeting commenced soon after eight, when the Rev. J. M. Traherne took the chair, and, having expressed his regret at the unavoidable absence of the President, the Earl of Powis, proposed that Charles Octavius S. Morgan, Esq., M.P., should occupy the vacated seat.

The new President then addressed the meeting, congratulating his friends on the present visit of the Association to Monmouth, enlarging on the advantages derived from such meetings, as strangers often observed remarkable features in local remains, which sometimes had not sufficiently attracted the attention of those residing in the neighbourhood. One especial advantage derived from the operation of such associations was the encouragement given to protect and preserve what was genuine and original, more especially from the consequences of what is called restoration. The President next briefly enumerated the various objects of antiquity in which Monmouthshire was so rich, such as the various early hill camps, the great majority of which appeared to be British; Roman remains, more especially illustrated in the great road by Llanarth to Cardiff, and the important stations of Caerleon and Caerwent. How far the Saxons had advanced into this district was not quite determined, though there was historic evidence that Harold had paid it a visit. That the Danes had also penetrated into Monmouthshire was probable; the remains of a work at Tredegar had been assigned to them, though on no sufficient evidence; there was, however, abundant proof of their presence in local names, as in the case of the Steep and Flat Holmes. Of Norman castles they had numerous and fine specimens, with Chepstow at the head of them; and among the ecclesiastical remains were those of Tintern and Llanthony. Many of the parish churches were of considerable interest, and well deserving examination; rood-screens, more common in North Wales, were very rare in this district.

On the conclusion of the President's address, Mr. Lloyd Phillips, the General Secretary, was called on to read the following

REPORT OF THE COMMITTEE FOR THE YEAR 1856-57.

"Your Committee congratulate the Members on the continued success and satisfactory prospects of the Association.

"The next Number will complete the Twelfth Volume of their Journal, independent of the Supplement published in 1850, embracing a valuable collection of illustrations and memoirs on the archæology of the Principality.

"The steadily increasing number of Members is a source of no little gratification to your Committee, and appears to give reasonable hopes that the question whether Wales can continuously support any literary journal for any lengthened period, will be answered in the affirmative.

"Your Committee would, however, seriously suggest to the Members in general, the vital importance of a punctual payment of subscriptions. By the present system the officers of the Association are put to a great deal of unnecessary trouble, and the Association to an expense as unnecessary, as, in many cases, two and more applications have to be made—and even in some few cases, happily rare—entirely without effect. On no occasion has a Number of the present series been delayed a single day beyond the appointed time of issue, and your Committee think they have a right to demand a return of the same punctuality as regards the subscriptions of individual Members.

"Your Committee, while they take the opportunity of expressing their gratitude to the Earl of Powis for his efficient services in the presidential chair at Welshpool, congratulate the Association on their meeting in a district so rich in antiquarian interest, and under the auspices of a President whose name is a sufficient guarantee that the present meeting at Monmouth will be in no respect less successful than any of its predecessors.

"They have also much pleasure in recommending His Grace the Duke of Beaufort be elected a patron of the Association.

"Your Committee desire to notice with approbation and gratitude the zeal manifested by the inhabitants of Knighton and its neighbourhood, in the preservation of the portions of Offa's Dyke still remaining in that vicinity, and their laudable endeavours to stop all future defacement of that interesting monument of antiquity.

"Your Committee also have great pleasure in stating that active and practical communications have been opened with the kindred countries of Cornwall and Brittany, and that they anticipate much advantage from the mutual correspondence of the Associations of each district. Some of your Members were admitted, last year, members of the Breton Association of Antiquaries. Gentleman who wish, on this occasion, to follow their examples, may obtain the necessary information from the General Secretaries of your Association.

"Wishes have also been expressed by influential residents in the Isle of Man, that your Association should pay a visit to that island. The con-

sideration of the question will be submitted to your Committee in the course of the present Meeting.

“Owing to the increased number of Members, it was found necessary, at the commencement of the year, to increase the impression of the *Archæologia Cambrensis* to 400 copies, instead of 300. This precaution has been found not unnecessary, by the fact that, of the July Number, 299 copies were issued to Members, and to public libraries and societies.

“Your Committee have also to announce the resignation of the office of Treasurer by Thomas Allen, Esq., and they recommend that the thanks of the Association be tendered to that gentleman for his kind services to the Association. T. O. Morgan, Esq., has kindly consented to act as Provisional Treasurer until this Meeting, and your Committee earnestly hope that that gentleman, to whom the Association has, from its earliest days, been so deeply indebted, will consent to be nominated as the successor to Mr. Allen.

“Your Committee recommend that W. Rees, Esq., be appointed Local Secretary for the eastern part of Caermarthenshire, and W. L. Banks, Esq., F.S.A., Local Secretary for Brecon.

“The Ven. Archdeacon of Cardigan, and John Bruce Pryce, Esq., of Dyffryn, have been elected Vice-Presidents.

“The amount received by the Treasurer since the commencement of the year is £308 2s. 6d., while the expenditure has been £217 11s. 4d., leaving a balance of £90 11s. 2d.

“The retiring members of the Committee are the Rev. William Basil Jones, M.A., and the Rev. John Williams, M.A. (ab Ithel).

“There are also two vacancies caused by the appointment of two Members of the Committee to secretaryships, and your Committee would recommend as proper persons to be elected—Thomas Allen, Esq., M.A.; Thomas Wright, Esq., M.A., F.S.A.; The Rev. W. Basil Jones, M.A.; Rev. J. Price Drew, M.A.; J. O. Westwood, Esq., F.L.S.; J. D. Nicholl Carne, Esq., D.C.L.; Rev. J. Earle, M.A.; Rev. John Jones, of Llanllyfni; Rev. H. Hey Knight, B.D.; T. Talbot Bury, Esq.

“The following Members have been admitted since the Meeting at Welshpool, and their admission remains for confirmation by the Meeting:—The Very Rev. the Dean of St. Asaph; The Queen’s Advocate, Glanogwr, Bridgend; Charles Croft Williams, Esq.; Charles Franks, Esq., 1, John Street, Berkeley Square, London; John Nicholl, Esq., Henrietta Street, London; William Harrison, Esq., Rock House, Isle of Man; Rev. T. Jones, Sporle, Swaffham; Rev. Hugh Morgan, Rhyl; Rev. Thomas J. Hughes, Flint; Henry Alexander, Esq., The Laurels, Barnes, Surrey; Rev. John Pugh, Rhyl; Theophilus Redwood, Esq., 19, Montague Street, Russell Square, London; Rev. James Banks, Moor Court, Knighton; Rev. W. K. Riland Bedford, M.A., Sutton Coldfield, Birmingham; Rowland Fothergill, Esq., Hensol Castle, Cowbridge; Theodore Mansel Talbot, Esq., Margam Park; John Griffith Cole, Esq., 8, Charles Street, Berkeley Square; Rev. R. Evans, Margam, Taibach; John Cole Nicholl, Esq., Merthyr Mawr, Bridgend; Rev. Edward Powell Nicholl, St. George-super-Ely, Cardiff; John Martin,

Esq., M.P., Upper Hall, Sedbury; John Dillwyn Llewelyn, Esq., Penllergare, Swansea; John Talbot Llewelyn, Esq., Penllergare, Swansea; Captain Boteler, R.E., Llandough Castle, Cowbridge; Robert Nicholl Carne, Esq., Nash Manor, Cowbridge; William Perkins, Esq., Groeseoed, Pont y Pridd; Mrs. George Jenner, Bryn Garw, Bridgend; Richard Wyndham Williams, Esq., Cardiff; Charles William David, Esq., Cardiff; Isaae Redwood, Esq., Cae Wern, Neath; Nash Edwards Vaughan, Esq., Rheola, Neath; Rev. George Thomas, Ystrad Mynach, Pont y Pridd; William Sydney Gibson, Esq., Tynemouth, Northumberland; Major Wood, Stout Hall, Swansea; Thomas Faleoner, Esq., Usk; The Rev. T. Stacey, Cardiff; Evan Williams, Esq., Dyffryn Fawr, Cardiff; Arthur Owen Lord, Esq., Tythegstone Court, Bridgend; Rev. Sir Charles John Salusbury, Bart., Llanwern, Newport; Wyndham William Lewis, Esq., The Heath, Cardiff; Edward Priest Richards, Esq., Cardiff; J. A. Lloyd Philipps, Esq., Mabws, Lampeter; John Lloyd Davies, Esq., M.P., Blaendyffryn, Cardigan; David Arthur Saunders Davies, Esq., Pentre, Newcastle Emlyn; W. O. Brigstocke, Esq., Blaenpant, Newcastle Emlyn; J. H. Philipps, Esq., M.P., Williamston, Haverfordwest; John E. Rogers, Esq., Abermeurig, Lampeter; J. G. P. Hughes, Esq., Alltlywd, Lampeter; C. Morgan, Esq., Alltygog, Caermarthen; J. Battersby Harford, Esq., Faleondale, Lampeter; T. Lewis Lloyd, Esq., Nantgwillt, Rhayader; J. P. A. Lloyd Philipps, Esq., Dale Castle, Milford; John Colby, Esq., Ffynnonau, Newcastle Emlyn; Rev. A. J. M. Green, Tenby; J. G. Williams, Esq., Bow Street, near Aberystwyth; Mr. John Lewis, Tregaron; Edward Williams, Esq., Talgarth, Breeon; Rev. David Lloyd Isaae, Cadoxton, Neath; Messrs. Prichard and Seddon, Diocesan Architects, Llandaff.”

Mr. Babington, in proposing the adoption of the Report, alluded to its very satisfactory character, and to the prospects of the Association, which, after some difficulties, seemed now to be flourishing, as far as the long list of new members added since their last meeting could guarantee.

Mr. Moggridge, in seconding the resolution, expressed his full assent to the statements of the previous speaker.

The Report was then received and adopted.

Mr. Wakeman, being called on by the President to give some account of the place of meeting, stated his belief that Monmouth was partially built on the site of the Roman *Blestium*, in which belief he was confirmed by the distances given in the *Itineraries*. He had carefully examined the remains of the ancient Norman town, and thought that it had been identical with the Roman one. Leland states that in his time there were four gates, which, however, do not appear to have been in the positions that might have been expected in a Roman castrum. No Roman remains had, as far as he knew, ever been discovered. The gateway over Monnow Bridge had evidently never been a part of the defences of the Norman town; in all probability it protected the passage of the river, and might have been useful in exacting tolls; it does not appear whether it was one of the four gates mentioned by Leland. The present building, which has undergone but few subsequent alterations, is a good

specimen of the Edwardan era. The castle, which retains only a small fragment of the great hall, was said to have been built by Fitzosborne, the builder of Usk and Chepstow Castles. Previously to the erection of the present church, another one, dedicated to St. Cadoc, stood behind a house in Monnow Street. The second Lord of Monmouth gave to the priory three forges on the river Wye, and there is little doubt that some of the present iron-works in that locality are of very considerable antiquity. Although Henry III. was frequently in the neighbourhood of Monmouth, he appears to have preferred residing in Skenfrith, where the accommodation must have been inferior to that of Monmouth Castle.

Mr. Longueville Jones proceeded to give an account of the day's excursion.

The President explained that a road along the rampart at Doward camp, alluded to by Mr. Longueville Jones, had been made by the predecessor of the present proprietor, who was taking steps to prevent further mischief.

Mr. Moggridge noticed some square mounds in the centre of the camp, which he thought to be sepulchral, as well as several small circular hollows, which appeared to be the sites of primitive dwellings—a matter which might be easily settled by further investigation.

Mr. Wakeman thought the work to be purely military, and not so much as a place of general retreat. As to the derivation of the name, he thought it was to be found in *dwy*, the common Welsh word for two, and that the name Doward meant the double hill.

The Archdeacon of Cardigan interpreted the word as *du-ard*—*black hill*—*ard*, equivalent to the Latin *alt*, being a term of such general application to such heights.

Mr. Freeman alluded to certain peculiarities in Goodrich Castle he had not observed in similar structures. The spire at Goodrich, like that at Monmouth, reminded him of similar spires in the counties of Northampton and Gloucester. He had noticed also a small fragment of the west front of the ancient Norman church of the priory, still remaining attached to the tower of the present church.

TUESDAY, AUGUST 18TH.

A large assemblage started punctually at nine o'clock for Tintern Abbey. Troy House was the first object visited, where the members were kindly received by Mr. A. O. Wyatt. The present house has been rebuilt on the site of an older one, the lower portions of which still remain, but not apparently older than the later half of the sixteenth century. A good specimen of Elizabethan ceiling and cornice is to be seen in a room now divided by partitions. The adjoining room also has a good panelling of the time of James I. In the room a small buffet, with the linen pattern on its lower doors, is probably older. The same pattern exists in a mantel-piece in another part of the house, but these panels have been brought from some other place, and were not originally intended for their present use. In the room which appears to be the ordinary dining-room is a very fine carved mantel-piece, of the earlier half of the seventeenth century.

From Troy House the carriages proceeded to Trellech, the church of which place is an Early Decorated structure, with later insertions, and a spire similar to that of Monmouth. In the church-yard were observed one or two grave-stones with floriated crosses, of the fifteenth, or early part of the sixteenth century; and, on the east end of the church is inserted in the masonry a rude slab, having the figure of a young female, with her arms placed in a peculiar position. In a garden near the church is a small sun-dial, dated 1689, on the sides of which are representations of the curiosities of the place—viz., the tumulus, the three stones, and the well. This is supported on what appears to be two old fonts, placed together so as to form a rude shaft. The lower one is without any moulding or ornament; the upper one may be a small font, or large stoup.

From hence the excursionists proceeded to the tumulus, which is evidently a military work, formerly surmounted with a wooden structure. The remains of the fosse at the bottom of the tumulus are tolerably perfect. Some of the members present, however, connected it with the three stones in an adjoining field, and thought it of druidical character, either as a place of sepulture, or religious ceremony. It was said that the De Clare family had formerly a castle here, but no tradition points out the site. There are, however, some irregularities in the field between the tumulus and stones, which may possibly have been the site of the castle.

The next object examined was the group of monoliths which have apparently given their name to the place, whether the term means the *three stones*, or the *stones'-town*, as in the case of Staines, Stanton, and similar names. The present Trellech is properly called the Town of Trellech, and has borne that name from very early times. If it is a corruption of *tri* and *llech*, it is clear that, at a very early period, no more than the present stones existed, and probably there never were more than three. They are almost in the same line, and could hardly have formed any portion of a circle, as suggested by some of the visitors. They are locally associated with Harold, who is said to have placed these stones as memorials of some victory, but they are evidently to be referred to a period long preceding the Saxon, and must be placed amid the so-called druidic stones. The well, which was said to have been once in great repute, is situated at a short distance from the village. The masonry is modern, and no traces of any older work are to be seen.

From thence the road lay across a wild heath to Tintern Abbey, where Mr. Freeman pointed out to a numerous assembly the more remarkable features of the ruins. Some doubts seemed to exist as to portions of the outer offices, especially a curious arrangement of what was said to be a double fire-place, but the use of which must have been discontinued by the community, as the shaft of the chimney had been closed with masonry. No vestiges, however, of smoke were visible. A small room off the refectory was conjectured either to have been a strong chamber for the safe keeping of the abbey plate, or for the improvement of refractory brethren.

From the abbey a steep, and probably the original road, passing one of the precinct gate-houses, leads up to the parish church of Tintern, from which

the best view of the ruins may be obtained. The church presents no particular features of interest. The position of the belfry is unusual, being over a north-eastern porch; a good piscina, similar to that at Trellech, also remains. At Tintern Parva the remains of what was called the abbot's country residence were noticed; but little more than a portion of a large window of Early Decorated style is left of the building. The church at Tintern Parva was not examined. It had apparently been restored, but was said to retain a good Norman doorway.

At the Evening Meeting Mr. Babington gave an account of the excursion of the day, which led to some discussion, in which Messrs. Seddon and Freeman took a part, the former of whom satisfactorily cleared up some doubts about the clerestory of Trellech Church, which was rebuilt about thirty years previously.

A conversation subsequently arose concerning the three stones of Trellech.

Mr. Wakeman mentioned another place of the same name in the county, near Abergavenny, but whether the same or any other number of similar stones remained, or had ever existed, in that place, did not appear.

Mr. Longueville Jones mentioned an instance in Anglesey, where three meini hirion stood in a triangular position, and not in a line, as those at Trellech, but these stones had not given their name to the spot.

The President, alluding to the tumulus they had examined that morning, expressed his disagreement with the view taken by the Archdeacon of Cardigan, who thought it druidical. It had every appearance of being a simple military work, with its fosse and ditch surrounding the base, and its wooden superstructure on the summit, as was universally the case with such works.

Mr. Barnwell, in confirmation of the President's view, alluded to the earth-work in Yale, called Tomen y Rhodwy. This was known to have been erected for the defence of the pass, and the dates of its erection, and of its destruction a few years afterwards, are given in history. There were numerous examples of similar works in North and South Wales, about which no doubts were ever entertained, one of which, Castle Meirig, near Llangadock, was visited by the Association in 1855.

The Archdeacon of Cardigan read, at the invitation of the President, his paper on certain megalithic structures in central France. (This paper, by permission of the Committee, will appear in a volume shortly to be published by the Archdeacon.)

Mr. Basil Jones asked what grounds, besides that of simple hypothesis, existed for attributing *all* such structures as those described in the Archdeacon's paper to the agency of the Druids. He doubted also whether, in some cases, the masses described to have been brought by human agency immense distances, might not have been deposited there by certain well-known natural causes.

Remarks on the same subject were made by Mr. Moggridge and the President.

WEDNESDAY, AUGUST 19TH.

The excursion of this day commenced with the examination of the Buckstone, a gigantic block of conglomerate, of old red sandstone. This is said to have been a logan stone, placed in its present position by druidical agency; but the almost unanimous opinion of the visitors pronounced that nature must have acted the part of archdruid. It appears to have been detached from the underlying rock by natural causes, leaving but a narrow base of support. Human hands, not druidical, may possibly, in later days, have endeavoured to assist this agency, and to have so far diminished the *point d'appui*, as to enable a strong man to communicate a slight vibration to the rock. The united force of two or three pairs of broad shoulders did certainly produce such an effect, easily perceptible to the eye, but very far from what might be expected of an orthodox logan stone.

The church at Stanton was the next object visited. The original building, which is a cross church, of Late Norman character, with various alterations and additions of the Early English and Decorated periods, is a good specimen of the local type. The stone pulpit, which is reached by a staircase conducting also to the roodloft and belfry, presented a striking contrast to the wooden structure near it. If the present staircase could be widened conveniently, its restoration to its original use seems desirable. In the church exists what appears to have been a Roman altar, hollowed out so as to have served for a font. A peculiar curling out of the ornaments of some of the capitals was observed. The tower, which retained a part of the original work, had been much altered, the latest additions being Perpendicular of a very late date.

On the left hand of the road, on the road to St. Briavel's, is seen a *maen-hir* of the same materials as those at Trellech. Soon after the party arrived at the Scowles, or the ancient mines, called Roman, but which present no appearance similar to other mines in this county known to have been worked by that people. Unfortunately no precaution had been taken to remove the thorns and briars which blocked up the entrance of the principal shaft, so that few of those present were inclined to force their way through. A small party did, however, succeed in traversing it to some extent, where some Roman candles, kindly provided by Mr. Cave, lit up the large caverns with very good effect. St. Briavel's Castle and Church formed the extreme point of the excursion. The church is of the same type as that of Stanton, though the later alterations have left the churches in very different conditions. That of St. Briavel's retains its cruciform character, but has lost its tower, a new one having been rebuilt a few years ago. Stanton still retains its tower, but has ceased to be a cruciform church. The clerestory, containing some good Early lancets, has been taken within the present building. The mouldings of the transept arches are terminated by snakes' heads, somewhat similar examples of which occur at Glastonbury. There is also a good west window. This church has a stone pulpit, like that at Stanton. From the church an adjournment took place to the castle, the great gateway of which, lately used as a prison, is defended by two round towers, similar to French examples of the same date. The

principal features of interest were, however, the beautiful Decorated chimney shaft, and an Early English fire-place, in a small room now used as a school-room, which, with the exception of the jambs, appears to have been untouched. The outer walls of the castle inclosure are tolerably perfect.

The examination of Newland Church, where the visitors were kindly received by the Vicar, completed the day's work. The church, which is Decorated, has a very fine tower of the Somersetshire type. In the church-yard is a monument of the fifteenth century, of very unusual character, if not unique, supporting the figures of a forester and his wife, and bearing this inscription:—"Here lythe : Ion Wyrall : Forster : of Fer : ini : whych : dysessed : on : the : viii : day : of September : in : the : yeare of oure : Lorde : MCCCCLVII : on : hys soule : God : have : Mercy ! Amen." In another part of the church-yard is an incised slab, probably of the seventeenth century, representing one of the under officials of the ancient forest, armed with his bow, a rubbing of which was exhibited in the Museum at Monmouth. In the interior of the church, an altar tomb of the fourteenth century exhibits the peculiar high head-dress and sleeveless gown of that period. In the effigy of the younger figure, the change to the square or angular head dress is to be remarked. A singular brass also attracted attention, as exhibiting, in the crest, a forest miner, with his pickaxe and peculiar dress, carrying his candle in his mouth. Some discussion arose about a gigantic erection in the church, intended for a pew—occupying a portion of the northern aisle of the chancel—as to whether its immediate destruction was to be recommended, or whether it were desirable to retain it as a good example of the taste of the age in which it was erected, namely, about the commencement of the last century. The majority seemed to be in favour of the preservation.

At the Evening Meeting Mr. Freeman gave an account of the day's excursion, which led to a discussion, in which Mr. Penson and Mr. Bury took part, respecting the use of certain corbelled brackets, in the angle of the fire-place, at St. Briavel's Castle. Mr. Freeman considered them as simple stands for lights, &c., and were not intended to act as supports against the thrust of the massive masonry, as suggested by Mr. Penson. The President alluded to the effigy in the church at St. Briavel's, which had had, at some early period, a new head in place of the original one; but when the change took place it was not easy to determine. The tomb presented an unusual example of the ball-flower pattern. The entrance to the castle had been protected by six portcullises, two in the main passage, and two on each of the side openings. In the main passage, also, there is a groove, which could not have been intended for the same purpose, as it did not communicate with the upper story. The present building, reached by stone stairs, probably contained the chapel and other apartments, though latterly used as the forest court and prison. The central keep, which he thought had once existed, has utterly disappeared.

In reference to the mines which some of the party had partially explored, Mr. Moggridge disbelieved the popular tradition of their having been worked by the Romans, from the total absence of regularity in the shafts and excavations, which he had, without exception, noticed in other districts, where the

Romans had undoubtedly worked. He had no doubt, however, of the antiquity of those at Scowle, but did not think it reached beyond the mediæval period.

Mr. Basil Jones then read a paper on certain terms of Celtic Ethnology, and a recent theory of the origin of the Welsh, which will shortly appear in the pages of the Journal. Two other papers intended to be read, were, owing to the lateness of the hour, unavoidably postponed.

THURSDAY, AUGUST 20TH.

The small church of Wonaston, a rude and uninteresting structure, was the first object visited in this day's excursion. The manor-house adjoining, which has received a modern front, may be referred to the later part of the sixteenth century, but no internal examination was made. Another house, called Treowen, the original seat of the Herberts, but now a large farm-house, still retained in one or two of its rooms the alterations made in 1629, though the house itself is somewhat older. The screen and dais of the dining-room, the elaborate cornice of the small drawing-room, and the original massive oaken staircase, were the principal objects of attraction. The porch, which is of the same date (1629), has been clumsily fitted on, so as to block up one of the windows. In the court are the remains of an arch, apparently of the thirteenth or fourteenth centuries. At the rear of the present house, the building is said to have been extended, but no traces are now visible. On leaving Treowen, the carriages passed by Dingestow Church and Castle; but, as it was stated that the former was a modern structure, and that only faint traces remained of the latter, no stoppage was permitted until the little church of Tregaer was reached. The building is of humble dimensions, and devoid of interest. The font, a new one, said to be an exact copy of the original one (now lying in a mason's yard at Monmouth), is of an uncommon but not very early character. It has been conjectured that this place was an intermediate post, or resting-place, between Blestium (considered as Monmouth) and Gobanium, though no traces, except in the name, exist. There appears, however, to be a local tradition that the "caer" was identical with the present church-yard.

The next church, Bryngwyn, resembles that of Tregaer, but has a good original porch of the Decorated period.

On proceeding to Raglan a tumulus was seen on the left hand side, close to the road, but not visited. As far as could be judged from a hasty view from the carriages, it appeared to be a military work, as is decidedly another tumulus still further on, which was visited, and which retains traces of its fosse. Raglan Church, a building devoid of all interest, was visited. The greater part of it is Debased Perpendicular. On entering the castle, after the business of the Monmouthshire and Caerleon Society had been discussed, a survey of the castle, under the guidance of the President and Mr. Bosanquet, was made. A singular feature, as well known, is the fact, that the keep is outside the main castle, and though better adapted for defence than the main building, does not appear to be older. After the survey, between three and

four hundred persons sat down to a very substantial luncheon in the great hall, the excellent arrangements of which seemed to give universal and unqualified approbation. A few of the ordinary toasts were afterwards given; among others, the success of the two Societies.

On returning home the excursionists visited the little church of Mitchel Troy. The eastern window of the aisle, the lights of which follow the slope of the roof, has a good effect. There is a handsome cross in the churchyard, the upper part of which has been restored. A rubbing was made of an inscription on the fragment of a grave-stone, built into the wall of the tower, which has been already engraved in a former Number of the *Archæologia Cambrensis*.

In the evening a *conversazione* was held at the *Beaufort Arms*, when Mr. Basil Jones read a paper¹ on Breton Crosses from M. de Keranflec'h, and Mr. Longueville Jones delivered an address on the preservation of Early Earthworks and similar Remains.

In the meantime the Committee were engaged in the private business of the Association, Mr. Babington in the chair, when the following resolutions were passed:—

That the subscription for the future be £1 1s., instead of £1.

That the Committee have the power of proposing, as honorary members, foreigners living abroad.

That the books, &c., of the Association, by the permission of the Council of the Royal Institution of South Wales, be intrusted to the keeping of the Institution, under certain terms to be arranged.

That John Lloyd Phillips, Esq., of Mabws, Lampeter, and John Hughes, Esq., of Lluestgwilim, Aberystwyth, be appointed Auditors for 1858.

The General Meeting commenced at nine, Mr. Babington in the chair, when it was agreed that Rhyl should be the place of meeting in 1858, and that the Bishop of St. Asaph should be requested to act as President.

That T. O. Morgan, Esq., be appointed Treasurer; and that the thanks of the Association should be conveyed to Thomas Allen, Esq., the late Treasurer, for his long services to the Association.

That M. le Viscomte de la Villemarqué, M. Aymar de Blois, and M. Arthur de la Borderie, be elected honorary members.

That the following gentlemen be elected to fill up the vacancies in the Committee:—Thomas Allen, Esq., Thomas Wright, Esq., J. O. Westwood, Esq., J. D. Nicholl Carne, Esq., The Rev. Wm. Basil Jones, the Rev. J. Pryse Drew, the Rev. John Jones (Llanllyfni), and the Rev. J. Earle.

FRIDAY, AUGUST 21st.

The brilliant weather still continuing to favour the excursions, a numerous assemblage started at the usual time. Following the road which runs along a very picturesque valley, dividing the two counties of Monmouth and Hereford, the excursionists first halted at Pembridge. This castle, which is

¹ This paper is printed in the last Number of our Journal.

nearly square, with the usual bastions at its angles, seems to have been provided with external wooden galleries, running along the curtains on two sides, the ends of which were supported and defended by a peculiar adaptation of the masonry. A farm-house occupies the interior of the castle, which seems not to have had a central keep.

On leaving Pembridge, Garway Church and dove-house were next visited. By an oversight, no arrangements had been made to have the church opened, so that, after waiting for some time, the visitors were compelled to be satisfied with an external view, as the guardian of the keys could not be found. The church is connected with a square building by a passage, but the exact purpose of its erection was not explained. The greater part of the church is Norman. The curious dove-house, attached to the adjacent farm buildings, has been described in the *Archæologia*, and the *Journal of the Archæological Institute*. While the visitors were waiting for the keys, Mr. B. L. Chapman, found, amid the loose soil in the church-yard, the iron head of a mediæval spear, which he presented, through the President, to the Caerleon Museum.

At Kenchurch, the majority of the company left their carriages, and walked across the park to Grosmont. The principal feature of interest in the parish church of Kenchurch is the picturesque belfry, with its open work, a richer specimen of which peculiar type was afterwards seen at Skenfrith. Inside the tower are traces of very early work, but the church itself has nothing remarkable about it. It is about to be rebuilt, under the superintendence of one of our members, who will do his best to preserve, as far as possible, the wooden work of the belfry.

On arriving at Grosmont, the excursionists found a substantial luncheon provided for them, in the vicarage garden, by the hospitable incumbent, which, having been satisfactorily discussed, an adjournment to the church was ordered by the President. This edifice is a singularly fine specimen of a Transition Norman parish church of a superior class, although a considerable portion of the edifice presents features of the later styles. The earliest portion is the nave, now separated from the chancel by a modern partition, but which is about to be removed under some contemplated alterations. The internal slopes of the ceilings of the aisles of the nave are different, but both are externally covered by a roof of uniform slope. The presbytery, which embraced the space under the tower, is of Early English, though portions of this part seem old enough to be referred to the end of the twelfth century. The south transept has been apparently rebuilt at a much later time. In the south transept is a piscina with the tooth ornament. A Decorated chapel, containing a good piscina of the same date, has been built on to the transept and south wall of the church, without interfering with the original outline of the building. The present tower seems, from small traces of weathering, to have been altered from its original square form. The roodloft is lighted by a dormer window in the nave, as is said to be frequently the case in this district. Attached to the external wall of the church is a large effigy of a knight in mail armour, but of such rude execution that it was questioned by some present whether it had ever been completed. No name was associated

with it, and it has evidently been removed from some other situation to its present one.

Mr. Freeman, at the request of the President, pointed out the principal features of the church, after which the castle on the opposite side of the road was visited. The ruins are, however, in a very dismantled state, and are of no particular interest, except the beautiful Decorated chimney, similar to the one so much admired at St. Briavel's Castle.

Skenfrith Castle and Church were visited on the return homewards. The latter has some good Early English and Decorated work, especially in the end windows of the north aisle. The belfry is similar to, but richer than, the one at Kenchurch. A richly embroidered cope is preserved in the church. Contiguous to the church is the castle, which consists of a small circular keep, surrounded by walls and bastions, probably of later date than the keep. Attached externally to one of the curtains is a bastion tower, having no internal communication with the court of the castle. It is so surrounded by cottages, built up against this part of the castle, that no external examination was possible, but it was said to be a solid mass of masonry. Unless it was intended to act as a buttress, it is not easy to say what use it could have been.

On leaving Skenfrith the excursionists, on their way to New Castle, passed through the grounds of Hillstone House, where they were most kindly and hospitably received by Mr. Cave; but the lateness of the hour unfortunately forbade any protracted stay, so that nothing but a very hasty inspection of that gentleman's interesting collection of arms and works of art was possible. Of New Castle little remains but faint traces. It had probably been one of the first defences advanced into the enemy's country, and on the subsequent erection of Skenfrith, Grosmont, and White Castle, had fallen into disuse and decay.

The President opened the meeting in the evening with an account of the various remains they had visited that day; after which he called on the Rev. H. Hey Knight to read his paper on the traces of Danish occupation in the south and south-west coasts of England.

On the conclusion of the paper, on which some remarks were made by the President, confirmative of the positions and statements of Mr. Knight, Mr. Traherne moved a vote of thanks to the President for his efficient services, which had contributed so effectually to the success and pleasure of the meeting during the week.

Mr. Babington seconded the vote, which the President duly acknowledged.

Mr. H. Hey Knight proposed, and Mr. T. O. Morgan seconded, a vote of thanks to the Monmouthshire and Caerleon Antiquarian Society, for their hospitality at Raglan Castle.

Mr. Barnwell proposed, and Mr. Moggridge seconded, a similar vote to the Local Committee, which was responded to by the Vicar of Monmouth.

Mr. Freeman, expressing his regret that sufficient time had not been permitted to the members to examine the collection as carefully as it deserved, proposed a vote of thanks to the contributors of the Local Museum.

Mr. Bury seconded the vote.

The Secretaries were also ordered to convey the thanks of the Association to the Vicar of Grosmont, and Mr. Cave, for their attention and hospitality to the members.

SATURDAY, AUGUST 22ND.

The majority of the members having to leave at an early hour on their return homewards, the final excursion was made by a small party. The two objects visited were the church of Llantilio Crossenny, and White Castle. The church is a spacious structure, principally of the Decorated style, with later work, especially in the large chapel on the north side of the presbytery. The oldest portion of the building is a portion of the tower. There are squints in the north chapel, those on the south side have been blocked up. The division between the south chapel and presbytery seem originally to have been composed of solid wall of five or six feet in height, having a small doorway of communication near the eastern extremity. Whether the masonry had been carried higher than it is at present is doubtful. There are several grave-stones, some of them with ornamented crosses, but none of any considerable antiquity. One even bears the date of the beginning of the eighteenth century, furnishing an instance how long local types may be retained in remote districts. The interior of the church has been lately fitted up with open seats, which seemed to embrace the two very essential qualifications of comfort and propriety. The south windows in the nave have also been replaced, and are said to be copies of their predecessors; they are not, however, equal to an original window in the south chapel, where the double mouldings of the tracery have a very good effect. In the church-yard is an altar tomb over the remains of the son of Colonel Clifford, as remarkable for its beauty as its chasteness. Below the house is the site of what is said to have been the mansion of Sir David Gam. The site has been entirely surrounded by a moat; and, though no traces of the building have been found, yet there is no doubt but that there has existed there a fortified mansion, and, in all probability, that of the person to whom it is assigned. Colonel Clifford had kindly invited the members of the Association to luncheon, but the invitation could not be accepted, as it was necessary to reach Abergavenny by a particular hour.

White Castle, which is situated at a short distance, presents the singular form of an oval with six bastions, large enough to have furnished good sized apartments, and which must have been entirely lighted from the inner court. There were no appearances of a central keep ever having existed; and as the outer ballium is protected by high walls and strong flanking towers, probably the oval castle served the ordinary purpose of a keep. The outer works, which are very perfect, may be of somewhat later date. A large portion of the castle has fallen through decay, and, unless some precautions are taken, a considerable portion of the right hand bastion at one of the entrances will probably follow; and it is to be hoped that the proprietor of this interesting ruin may be induced to take the necessary steps to prevent the anticipated mischief.

CATALOGUE OF THE CONTENTS OF THE MUSEUM AT THE MONMOUTH MEETING, 1857.

PRIMÆVAL.

Two beads (called druidical).

Stone hammer, from Glanystwyth, near Aberystwyth.

Bronze sword, and celt.

T. O. Morgan, Esq.

Portion of a stone hamner, found near Llandeilo.—F. Lloyd Philipps, Esq.

Circular stone hammer, from Llanbedr, Denbighshire.

Stone celt.

Two bronze axe heads.

Two bronze celts.

Bronze knife or dagger, from Cyffylliog, Denbighshire.

Rev. E. L. Barnwell.

Bronze celt.—S. Bosanquet, Esq.

Bronze celt.—Rev. William Dyke.

Spear head and celt (bronze).—William Powell Hooper, Esq.

Two bronze celts.—Caerleon Museum.

ROMAN.

Two earved ivories—A goat in bronze.

Blue and variegated beads—Fibulæ, enamelled, bronze and ivory.

Armillæ, ear-rings, key, rings, styles, and foot-rule, all in bronze.

Counters—Lamps (clay)—Specimens of Samian War, all from Caerleon.

Caerleon Museum.

Finger-ring—Armillæ—Spindle-wheel—Pins and spoon (bone)—Handle of knife—

Arrow heads, all from Caerwent.

Caerleon Museum.

A collection of intaglios.—S. Bosanquet, Esq.

Bronze ligula in case—Silver ring.—Rev. E. L. Barnwell.

Bronze statuette of Mercury, from Wroxeter.—J. Murry Foster, Esq.

Impression of lead stampellia.—Mr. R. Ready.

COINS, MEDALS, &c.

Four aurei, of Lower Empire—Denarii, and Roman brass coins, found in Gloucestershire.

Gold coin of Charles V., Rex Francorum.

Jacobus.

Medals of Pretender, and of his wife, on the birth of their son.

T. Wakeman, Esq.

Denarii and small brass, found at Bristol.

Nobles of Edward III. and Henry IV.

Russian and other medals in gold, silver, and bronze.

George Cave, Esq.

A collection of denarii, and large brass.—T. O. Morgan, Esq.

Selected series, in first and second brass, from Augustus to Aurelian.

Denarii of Tiberius, and Calpurnian family.

Aureus (Valentinian)

Coins of Panormus, Antioch, Ephesus, Corinth, Syracuse, in silver and brass.

Pennies of Edward the Confessor, Henry II. and III., Edward I. and II.

Groats of Edward III., Henry V., and Henry VIII.

Half groat of Mary Queen of Scots.

Sovereign of James I.

Shilling of Charles I. (Newark.)

A collection of crowns and half-crowns, from Charles I. to Anne.

Silver coin of Charles, Duke of Burgundy.

Belgian gold coin, 1654.

Touch-piece of Charles II.

Engraved medal of Charles I. and his Queen.

Rev. E. L. Barnwell.

Gold Coin, British.

Aurei of Lower Empire.

Jacobus and sovereign of Charles I.—A collection of silver coins (various).

S. Bosanquet, Esq.

Collection of small Roman brass.—Mr. E. Mason.

The same.

Mr. T. S. Williams.

The same.

Mr. Thomas Moore.

The same.

William Turton, Esq.

A cabinet of Roman and English coins.—Mrs. W. Oakley.

Silver medals of Charles II. and Anne.—F. O. Wyatt, Esq.

Silver medallion of Mrs. Cassandra Westfaling, 1637.—Rev. Walter Hill.

Medallion of Clement IV.—Rev. William Dyke.

Peace medal (1801).—John Powles, Esq.

A collection of provincial tokens.—Rev. J. F. Arney.

MEDIÆVAL—MISCELLANEOUS.

Ornamental baldric, fifteenth century (Italian work).

Flagon of iron, and knotting shuttle of steel, both damascened with silver.

Small open work steel box, seventeenth century.

Chased steel clasp, fifteenth century.

A collection of Papal rings of Nicholas V., Innocent VIII., Paul II., Pius II., Sextus IV., and others.

Indian knife, from Pennsylvania.

A collection of stone arrow heads from the United States.

C. Octavius S. Morgan, Esq., M.P.

Etruscan vases and lamps.

Fragments of pottery from Carthage.

Spear head—Two ancient keys.

A collection of Oriental and other arms.

George Cave, Esq.

Two steel morions and breastplates.

Iron mace.

Cross-bow.

Ancient bit.

A collection of spurs from the time of Edward II. to 1700.

Iron knife, found at Ariconium.

A black jack, 1662—Leather bottle and drinking cup mounted in silver.

W. P. Hooper, Esq.

A cross-bow.—Mr. John Giles.

Lock from gate of Llantarnam Abbey.—J. A. Herbert, Esq.

Silver mounted shell casket.

Paper lanthorn.

Antique toilette bottle, gold mounted and jewelled.

Two alabaster carvings from Beckford Priory, Gloucestershire.

Boxwood carving.

Thomas Wakeman, Esq.

Two alabaster carvings.

Processional cross.

Embroidered chasuble.

Rev. Thomas Abbot.

Virgin and child in wood (Flemish).

Carved busk, 1781.

An apostle spoon.

The Rev. William Dyke.

Encaustic tiles from St. Mary's Church, Monmouth, and Tintern Abbey.—Mr. C. Lawrence.

Encaustic tile from St. Mary's, Brecon.—W. L. Banks, Esq.

Encaustic tiles from a wall of the Priory, Monmouth, one of which has the date of 1457.—J. G. George, Esq.

Matrix of seal of the Chancery at Monmouth (found in the bed of the Wye).—T. Wakeman, Esq.

Brass matrix of seal (*temp.* Edward II.), found near Wilton Abbey.—J. G. Nightingale, Esq.

Matrix of seal, with merchant's mark, found on the site of Monmouth Priory.—J. G. George, Esq.

Town seal (impression of) Haverfordwest.—Rev. H. Longueville Jones.

Impressions of provincial seal of Preaching Friars, Tintern Abbey, and Ewenny Priory.—O. A. Wyatt, Esq.

A series of the great seals of England.—Mr. R. Ready.

Brass finger ring, found in Chepstow Castle.—William Turton, Esq.

Stoup, found in Monmouth Castle.—The Duke of Beaufort.

Hunting sword of Louis XVI.—Dr. Willis.

Alabaster figure of Justice, found in a wall of Windsor Castle.

Models of the churches of the Nativity at Bethlehem, and of the Holy Sepulchre, and of the cross on high altar of latter.

Sir Willoughby Rooke.

Carved shell box.

Tonsor's bowl of earthenware.

Henry Dyke, Esq.

Oak cabinet.—Mr. Charles Williams.

Antique clock and case.—Mr. Edward Mason.

Money box.—Mrs. M. Coates.

French eagle from Waterloo.—Dr. Bushel.

A George in sardonix.

Box covered with curious needle work.

A collection of Egyptian and Assyrian intaglios.

Cylinder seal (Babylonian).

S. Bosanquet, Esq.

Two antique fans.—Rev. Walter Hill.

A pair of antique wedding shoes.—Miss Jones.

Embroidered housewife.—John Powles, Esq.

Embroidered Bible cover of Queen Anne, and copies of some of her letters.—

O. A. Wyatt, Esq.

China and other ware.—Mr. William Mills.

Maces of the Corporation of Monmouth.—The Mayor of Monmouth.

Sacramental plate from St. Mary's Church, Monmouth.—The Rev. J. F. Arney.

RUBBINGS, DRAWINGS, &c.

Twelve rubbings of incised stones (Wales).

Rubbings of stones found at Caerleon; of brasses from Malvern, Llangattock, near Usk, Llanover, Newland Church and Church-yard.

Rubbings from Newborough Church, Anglesey, Llanfihangel Church, Montgomery, St. Pierre, Christ Church, Monmouth, and Llanfrynach stone, Brecon.

Oghams from St. Dogmael's, Cardigan, and Cheriton Church, Pembrokeshire.

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A collection of prints and drawings of details of St. Donat's, Beaupré, Llangwm Old Church.—Rev. T. O. Tudor.

Views of Castles in Monmouthshire.—The Rev. William Dyke,

Coloured drawing of roodloft, Bettws.—J. Wakeman, Esq.

Traces of stencilling under an arch at St. Mary's, Brecon.—W. L. Banks, Esq.

Several drawings, lithographs, maps, &c., including a tracing from a curious map of Skenfrith,—the latter exhibited by O. A. Wyatt, Esq.

PRINTED BOOKS.

Salisbury missal, printed on vellum, formerly belonging to the College of Westbury.

Collection of wood engravings of medical professors.

T. Wakeman, Esq.

The Siege of Troy, and Dance of Death, 1485 (black-letter).

Common Prayer, 1566 (black-letter).

Rev. T. O. Tudor.

Bible, 1511.—The Mayor of Monmouth.

Table of Alphabets, published at Rome.—Rev. T. Abbot.

MANUSCRIPTS, AND ORIGINAL DOCUMENTS.

Enderby's Monmouthshire Notes, Pedigrees, &c.

Welsh Poems of Lewis Dwnn.

Mabinogion, one of the MSS. collated for the printed translation.

Hanes Peredur.

Barddoniaeth, a collection of Welsh Poems.

Casgliad Birth, a collection of Welsh Poems.

Welsh version of Geoffrey of Monmouth.

Five Welsh, and Welsh and English MSS.

S. Bosanquet, Esq.

Latin MS. in case.—H. H. Fryer, Esq.

Transcript of Annales Menevenses.

MS. map of Pembrokeshire, with arms of resident families, 1610.

Thomas Wakeman, Esq.

A collection of interesting papers, proclamations, orders, &c., in the county of Monmouth, and sign manual of Charles I.—J. A. Herbert, Esq.

An unpublished charter of John, son of Gilbert, founding the Hospital of St. John, without the Eastgate of Monmouth.—The Principal and Fellows of Jesus College, Oxford.

A collection of grants and deeds connected with Dore Abbey, many of them with the seals perfect, some of which are very rare, especially one of Hubert de Burgh, about 1208.—James G. George, Esq.

Two original exchequer rolls of the Lordship-Marcher of Wentllwch, 1446-7, 1497-8.

Quarter Sessions roll for the county of Monmouth, 1577-8.

C. Octavius S. Morgan, Esq., M.P.

A collection of grants and other deeds of the Beresfords, of the thirteenth and fourteenth centuries.

A lease from the Chaplain of the Chantry of St. John and St. Nicholas, in Newland Church, with seal, 1502.

The Litchener's rolls of Tewkesbury Abbey (with copy), 1386-7.

Thomas Wakeman, Esq.

Specimens of fines levied in the Courts of the Lord-Marchers, in the Lordship of Monmouth.

Also of Monmouth town, before the Mayor.

Original grant of arms, 1593, to Walter Jones, of Dingestow.

Two leases from the Prior and Monks of Flanesford in Goodrich, *temp.* Henry IV. (Little is known of this Priory, which stood on the Wye, below Goodrich Castle.)

A large collection of various grants and releases, connected with Monmouthshire, and of local interest.

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Specimens of fines levied in the Marcher Courts of White Castle, before the Steward.—J. G. George, Esq.

Ditto at Wilton-upon-Wye, Goodrich, and St Briavel's, before the same officer.—H. H. Fryer, Esq.

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Alphabetical Index of Contents.

VOL. III. THIRD SERIES.

- Aberystwyth, Roman Coin at, 402.
 Ale, Welsh, 313.
 Ancient Skulls, Art of Collecting and Preserving, 73.
 Antiquaries of Scotland, Proceedings of, 319.
 Archæologia Cambrensis, Answer to, &c., 403.
 Archæological Notes and Queries, 75, 219, 316, 401.
 Archæological Society of Kilkenny, 240.
 Archæology, Ulster Journal of, 320.
 Archéologie, Rudiments, &c., 237.
 Architectural Antiquities in Glamorgan, No. II., Coyty, Coychurch, and Ewenny, 100.
 Architectural Antiquities in Monmouthshire, No. V., St. Mellon's, 265.
 Arvona Mediæva, No. XI., 43.
 Barkloughly Castle, 47.
 Basque Literature and Language, 402.
 Beaufort MSS., 72.
 Berriew, Tumulus at, 70, 296.
 Bettws Gwerfyl Goeli, Church of, 62.
 Benno, Maen Beuno, Berriew, 299.
 Blazon of Episcopacy, 222.
 Brecon, St. Mary's Church, 76, 402.
 Britain, Mixed Character of the Early Inhabitants of, 69.
 Britannia Antiqua, 239.
 Brittany, Inscribed Stones and Crosses of, 369.
 Buhez Santez Nonn, Account of, 377.
 Caermarthen, St. Peter's and St. Theodore's Churches, 398.
 Caersws, Roman Remains at, 151.
 Cambrian Archæological Association, Election of President, 62.
 Cambrian Archæological Association, Prospects of, 62.
 Cambrian Archæological Association, Statement of Receipts and Expenditure for 1856, 211.
 Cambrian Archæological Association, Balance Sheet of Local Committee of Welshpool Meeting, 1856, 212.
 Cambrian Archæological Association, Notice of Meeting, 1857, 213.
 Cambrian Archæological Association, Excursions and Conveyances, 324.
 Cambrian Archæological Association, Report of Monmouth Meeting, 409.
 Cambrian Archæological Association, Catalogue of Museum at Monmouth Meeting, 424.
 Carn Goch, 318.
 Carno, Celtic Sepulture on Mountains near, 301.
 Castell Carreg Cennen, 318, 335.
 Charter of Caernarvon, 173.
 Charters of Kidwelly, 1.
 Cingeston, in Dyddenham, 391.
 Clocaenog Church, Denbighshire, 76.
 Cold Harbour, Caermarthen, 220, 309.
 Cornwall, Celtic Antiquities of Land's End District, Chapters I., II., and III., 275.
 Ditto, Chapters IV., V., and VI., 350.

- Coychurch, 107.
 Coyty Church, 101.
 " " Inscription in, 307.
 Cromlech, Nannerch, Flintshire, 71.
 Crosses, Inscribed, in Brittany, 369.
 " Welsh, 71.
 Cyfylliog Church, Denbighshire, 77.

 Dirinon, Brittany, Tomb of Ste. Nonne,
 at, 249.
 Documents of Tenby Corporation, 333.

 Early Inhabitants of Britain, Mixed
 Character of, 69.
 Early Inscribed Stones at Port Talbot,
 55.
 Early Inscribed Stones in Brittany, 369.
 Eastern Origin of Celtic Nations, by
 Prichard and Latham, 404.
 Eglwys yn Rhos, 43.
 Eiudon Stone, Llandeilo Fawr, 318.
 Eric, Duke of Brittany, or Normandy,
 75, 219, 307.
 Ewenny Priory, 114.

 Flintshire, Nannerch, Cromlech at, 71.

 Gaer Fawr, Welshpool, Roman Road
 near, 149.
 Gauls, History of the, by Amédée
 Thierry, 402.
 Glamorgan Architectural Antiquities,
 100.

 Kidwelly Charters, No. II., 1.
 Kilkenny Archæological Society, Pro-
 ceedings of, 240.
 Kingston, 314.
 Knighton, Offa's Dyke, Destruction of,
 140.

 Laleston Church, 221.

 Landevennec Abbey, Brittany, 129.
 Leek, Welsh, Origin of, 316, 399.
 Lhwyd, Edward, Letters of, 259, 385.
 Llandaff Cathedral, 317, 402.
 Llandeilo Fawr, Eiudon Stone, 318.
 Llandrillo yn Rhos Church, 40.
 Llanrhos Church, 43.
 Llanrhydd Church, 221.
 Llantwit Major Church, 221, 317.

 Maen Beuno, Berriew, 299.
 Man, Isle of, Runic Remains, 77.
 " " Cumming's Account of, 78.
 " " St. Germain's Cathedral,
 220.
 Manx History; Catalogue of Kings,
 Bishops, &c., 45.
 Mellon's, St., Monmouthshire, Church
 of, 265.
 Monmouth, Report of Meeting of Cam-
 brian Archæological Association, 409.

 Neath Abbey, 77, 221.
 Nonne, Tomb of Ste., at Dirinon, Bri-
 tanny, 249.
 Normandie, Sépultures Gauloises, 223.
 Notes and Queries, Archæological, 75,
 219, 316, 401.

 Offa's Dyke, Account of, near Knighton,
 &c., 196.
 Offa's Dyke, 309, 397.
 Orielson Family, Query 58, 401.

 Pembrokeshire Antiquities, 307.
 Pennywell, Castlemartin, 401.
 Port Talbot, Inscribed Stones at, 55.
 Powys Castle, 64.
 Preface, iii.
 Pwll y Granant, 79.

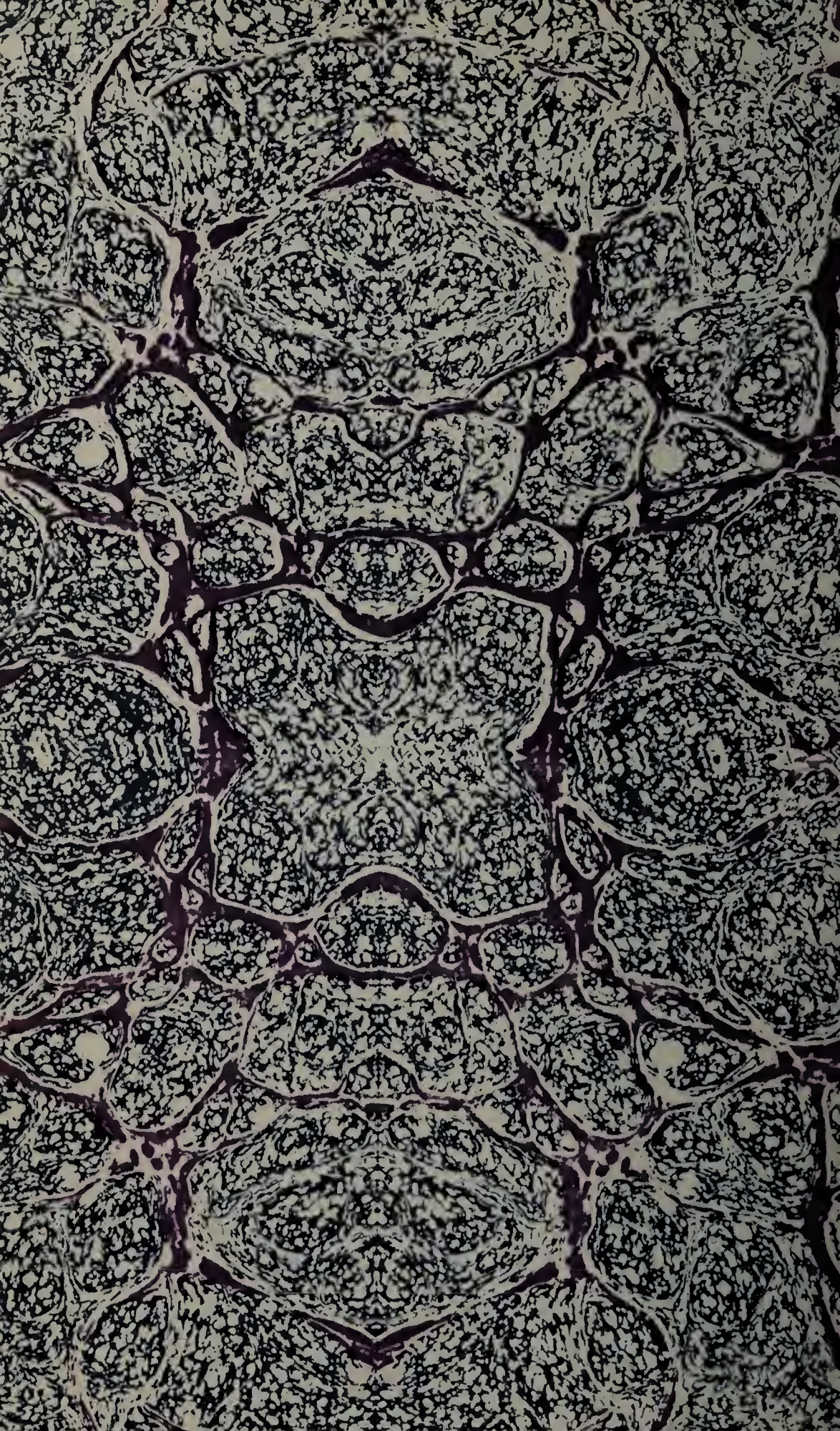
 Radenoure, 393.

Radnor, Name of, 314.	Scotland, Antiquaries of, Proceedings of the, 319.
Radnorshire, History of, No. VI., 26.	
“ “ No. VII., 178.	
“ “ No. VIII., 241.	Templars' Churches, 213.
“ “ No. IX., 325.	Tenby Corporation Documents and Seal, 333.
Records of Dyffryn Clwyd and Ruthin Castle, No. IV., 90.	Tradesmens' Tokens, Wales, 216.
Rhiw Goch, 23.	Tumulus at Berriew, Montgomeryshire, 70, 296.
Rhuddlan Church, Inscribed Slabs, 63, 221.	
Richard II. in Wales, 393.	Ulster Journal of Archæology, 320.
Roman Coins at Rhyddgaer, Anglesey, 218.	
Roman Coins at Narberth, Pembrokeshire, 313.	Wales and its Marches, Counties formed out of, 81.
Roman Towns in Wales, Destruction of, 216.	Walwyn's Castle, Pembrokeshire, 396.
Roman Towns in Britain, 306.	Welsh, Armorican Origin of, 64, 307, 390.
Runic Remains, Isle of Man, 77.	Welsh Leek, Origin of, 316, 399.
Ruthin Collegiate Church, 76, 221.	Wynne of Melai, 215, 315.
	Yorkshire, Remains of a Primitive People in, 232.

List of Illustrations.

Kidwelly, Houses at	<i>Frontispiece</i>
Berriew, Maen Tumulus near	<i>page 296</i>
“ Beuno, near	“ 300
Branderion, Brittany, Cross at	“ 369
Caernarvon, Ancient Seal of	“ 173
Caersws, Roman Cut Glass and Samian Ware found at	“ 151
“ Plan of Roman Buildings at	“ 159
“ Map of Roman Roads near	“ 168
Carno, Flint Arrow Heads found near	“ 303
“ Flint Knife found near	“ 304
“ Flint Spear Head found near	“ 304
“ Spindle found near	“ 305
Castell Carreg Cennen, View of, from the South	“ 335

Cornwall, Map of Antiquities of Land's End District	<i>page</i> 275
" Dawns Myin, Mên-an-tol	" 287
" Ch'ûn, Lanyon, and Zennor Cromlechs	" 350
" Sepulchral Urns, Millstones, &c.	" 356
" Ch'ûn Castle, Plan of	" 362
Court Isaf, Glamorganshire, Stone at	" 57
" " "	" 58
Coychurch, Views of	" 107
" Plan of	" 108
Coyty Church, View of	" 101
" " Plan of	" 102
Dirinon, Brittany, Tomb of Ste. Nonne	" 249
Eglwys yn Rhos, Bell Gable at	" 43
Ewenny Priory, Presbytery, View of	" 101
" " Plan of	" 114
Landevennee Abbey, Western Porch, Exterior and Interior	" 129
" " Capital at	" 129
Llandrillo yn Rhos Church, View of, &c.	" 40
" " Font at	" 41
Legeven, Nostang, Brittany, Inscribed Stone at	" 370
Locoal-Mendon, Brittany, Inscribed Stone at	" 369
Marazion, Corporation Seal of	" 285
New Radnor Church, Coffin Lids in	" 241
Plérin, Brittany, Cross at	" 376
Plouagat-Chatelaudren, Brittany	" 371
Port Talbot, Glamorgan, Stone near	" 59
" " "	" 60
Rhiw Goch, Merioneth, View of	" 23
St. Mellon's Church, Monmouthshire, Plan of	" 265
" " " View of	" 270
St. Pol de Léon, Brittany, Cross at	" 376
Tenby, Corporation Seal of	" 333



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